



Printed for Charles Burroughs in St. Pauls Church Lane



The True Church of England-Man's  
**COMPANION**  
IN THE  
**CLOSET:**  
OR, A  
**Complete Manual**  
OF  
**PRIVATE DEVOTIONS**  
FITTED  
For most PERSONS and CASES.

Collected from the WRITINGS of  
Archbishop LAUD, || Dr. HICKES,  
Bishop ANDREWS, || Mr. KETTLEWELL,  
Bishop KENN, || Mr. SPINCKES,

And other eminent DIVINES of the  
**CHURCH of ENGLAND.**

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With a PREFACE  
By the Reverend Mr. SPINCKES.

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The SIXTH EDITION Corrected.

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L O N D O N :

Printed for C. RIVINGTON, at the Bible  
and Crown in St. Paul's Church-Yard.

M DCC XXXI.



Printed for Charles Barington in St. Pauls Church Yard

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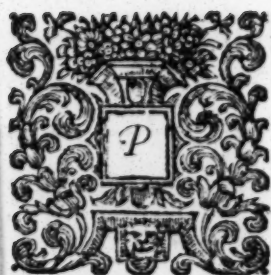
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TO THE  
CHRISTIAN  
READER.



**P**RA<sup>R</sup>AYER to God for his blessings, together with praises and thanksgivings for mercies received, being the matter of the following Manual, I shall need to say the less for recommending it to the approbation and use of all pious and well-disposed Christians.



*There is none, who hath any sense of his duty to Almighty God, but must needs own, that this is a principal branch of it. Even Nature itself would dictate, that we should all most humbly make our supplications for the forgiveness of our sins, and for obtaining the good things we stand in need of; and again, on the other hand, that it is most highly disingenuous and unworthy, for those to whom multitudes of inestimable blessings have been vouchsafed, not to make their hearty return of unfeigned thanks for them. And indeed such indispensable obligations we all are under, thus to pay our devotions continually to Almighty God, that they have ever been held a necessary and essential part of religion, whether amongst Heathens, Jews, or Christians<sup>1</sup>.*

*Even amongst the first of them are not wanting instances of such, as though guided by the dim light of nature, would not undertake any business of importance,*

<sup>1</sup> Ὡς μὴ ὅ πάντες εὐείσκηον, ὅς τις ποτὲ τῇ Περίνοια παρὰ δεξαμένων, καὶ Θεὸν ὁπσιησάντων τοῖς ὅλοις, εὐχὴν μὴ προσέται. Origen. περὶ εὐχῆς, l. 13.



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without first imploring <sup>2</sup> the divine favour and assistance; as not daring to promise themselves success in those attempts, for which they were not qualified from on high. They were too sensible of their own infirmities, to imagine, that That should prosper in their hands, to which the Almighty did not condescend to give his blessing: and for this cause they had their temples and their priests, and offered their sacrifices, and made their requests and vows, to try, if their God would be invited by any of these means to hearken to, and bless them.

And Porphyry affirms in particular of the Egyptians, that their <sup>3</sup> custom was, to praise God four several times a day; at morning, and evening, at noon, and towards the going down of the sun. So

<sup>2</sup> Ἐκ Διὸς ἀρχόμεσθαι, Arati φανουμ. v. 1.

Bene ac sapienter Majores instituerunt, ut rerum agendarum, ita dicendi initium à precationibus capere; quòd nihil ritè, nihilque providenter homines sine Deorum immortalium ope, consilio, honore, auspicarentur. C. Plin. Sec. Panegyr.

<sup>3</sup> Ἀπολεπόμεν ὁ μὲν εἰδὲς ἀνάγκηται, μὴ δύσας τοῖς θεοῖς, τὸ παραγγέλλεσθαι αὐτὰ; βοηθῆς. Arrian. Epictet. l. 3. c. 21.

<sup>3</sup> De Abstinentiâ, l. 4. §. 8.

*careful were they not to be found faulty in this case.*

*Besides whom, the Jews, having had God's presence with them, and his glory manifested to them in a peculiar manner, beyond what the rest of the world had known, it would have been a most notorious provocation, if they had forbore to worship him continually: especially, considering, what plain and frequent directions were given them, for the constant performance of their duty, in this as well as other respects. They had the examples of Abraham<sup>1</sup>, Isaac<sup>2</sup>, Jacob<sup>3</sup>, Moses<sup>4</sup>, Joshua<sup>5</sup>, and others<sup>6</sup>; were taught to seek the Lord with all their heart<sup>7</sup>, to seek the Lord and his strength<sup>8</sup>, yea, even to seek his face continually<sup>9</sup>, had great blessings and deliverances promised them, upon their serious application to God for them<sup>1</sup>, and at other times had*

<sup>1</sup> Gen. xx. 17.    <sup>2</sup> Gen. xxv. 21.    <sup>3</sup> Gen. xxxii. 6, &c. and xxxiii. 4.    <sup>4</sup> Exod. xxxii. 11, &c.    <sup>5</sup> Josh. vii. 6, &c.    <sup>6</sup> Gen. xxiv. 12. Judg. xiii. 8, 9. and ch. xvi. 28. 1 Sam. i. 10, &c. 2 Sam. vii. 17, &c. 1 Kings viii. 22. and ch. xviii, &c.    <sup>7</sup> Deut. iv. 29, &c. ch. xii. 5, 6.    <sup>8</sup> 1 Chron. xvi. 11.    <sup>9</sup> Ibid.

<sup>1</sup> Psal. xxxiv. 10. xlv. 20, 21. l. 15. cii. 17. cxvi. 1, &c. cxlv. 18, 19. Jer. xxxiii. 3. Isa. xliii. 21. Psal. xiv. 8.

*been*

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*been reproved for not calling upon him as they ought to have done<sup>1</sup>. And such impressions were thereby made upon them, that they are related to have been at their devotions three times a day. Buxtorf tells us, that they had three stated times of prayer, in the evening, in the morning, and the night season<sup>2</sup>. Adding moreover, that they say, these had their original from the three great patriarchs; the morning prayer having been instituted by Abraham, that of the evening by Isaac, and that in the night season by Jacob. But thus much we are sure of, that the royal psalmist testifies this to have been his practice (and which therefore was not improbably the practice of others too)<sup>3</sup> As for me, I will call upon God, and the Lord shall save me: evening, morning, and at noon will I pray, and cry aloud, and he shall hear my voice. So Daniel kneeled upon his knees three times a day and prayed, and gave thanks before his God<sup>4</sup>. Such were the instances of*

<sup>1</sup> Isa. xliiii. 21, Psal. xiv. 8.  
p. 219.

<sup>2</sup> Synag. Jud. c. x.

<sup>3</sup> Psal. lv. 16, 17.

<sup>4</sup> Dan. vi. 10, 11.

devotion, recorded, and transmitted to us from those times. And besides their private devotions at home, and what sacrifices they offered at the temple by God's own appointment, they had also their synagogues (it is sufficiently known) where they met to offer up their solemn devotions, and to hear the law and the prophets read and expounded to them. Bertram <sup>1</sup> teaches, that these synagogues answered exactly to the ecclesiastical assemblies of the Levites and Prophets, that were first instituted without Jerusalem, by Joshua and Samuel. <sup>2</sup> Sigonius conceives, that they were first built in the time of the captivity, when the Jews had no Temple to resort to: but this seems not well to agree to what the <sup>3</sup> psalmist says, They have burnt up all the synagogues of God in the land; nor with what is related <sup>4</sup>, that ἐν γερουσιᾷ αἰωνίᾳ, from antient times, or the primitive generations, Moses hath them, that preach him, in every city, being read in the synagogues every sabbath-day: for according to these words, they seem not only to have had syna-

<sup>1</sup> De Rep. Heb. c. 18. p. 331.  
l. 2. c. 8.

<sup>3</sup> Psal. lxxiv. 8.

<sup>2</sup> De Rep. Heb.  
<sup>4</sup> Acts xv. 21.



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*gogues καὶ πόλιν in every city, but more antiently too, than only from the captivity. And besides those in the rest of their cities throughout Palestine, Sigonius, but now named, testifies, that it is recorded, in the commentaries of the Hebrews, that in Jerusalem alone there were four hundred synagogues : which shews the great zeal and concern that people then had for the worship of God.*

*And since the publication of our religion, not only the disciples of our Saviour, but our Lord himself, the blessed Author of it, was singularly observant of this duty : who not only rose up a great while before day to pray <sup>1</sup>, but withdrew and prayed, once at least, a whole night together <sup>2</sup>, falling upon his face and praying <sup>3</sup>, praying three times, and saying the same words <sup>4</sup>, and in his agony prayed more earnestly, till in his great zeal he fell into a sweat, and that no common sweat, but such as became like drops of blood falling down to the ground <sup>5</sup> : and not only left his own exam-*

<sup>1</sup> Mark i. 35.

<sup>2</sup> Luke vi. 12.

<sup>3</sup> Matth. xxvi. 39.

<sup>4</sup> Ver. 44.

<sup>5</sup> Luke xxii. 44.

ple for his followers to imitate, but over and over required them to pray<sup>1</sup>, to pray, and not to faint<sup>2</sup>; to take heed, watch and pray<sup>3</sup>; to watch and pray always<sup>4</sup>; to ask, and seek, and knock<sup>5</sup>; and besides gave them a set form of prayer, to be used by them in their addresses to Almighty God. And ever since, his Church has held itself bound, both to return to him their most humble thanks and praises for our redemption by him, and all the inestimable blessings we partake of through him, and to offer up their constant prayers and supplications for the good things they stood in need of: and this from day to day<sup>6</sup>; and in the Apostle's expression, without ceasing<sup>7</sup>. And how can any who profess themselves Christians, think to excuse themselves, if they follow not such glorious examples, as opportunities offer themselves.

In the first place we should all get ourselves so warmed with a zeal for God's glory, and our own and others welfare, and into such a serious pos-

<sup>1</sup> Matth. vi. 6.<sup>2</sup> Luke xviii. 1.<sup>3</sup> Mar. xiii. 33.<sup>4</sup> Luke xxi. 36.<sup>5</sup> Ibid. xi. 9.<sup>6</sup> Acts ii. 46.<sup>7</sup> 1 Thess. v. 17.



*ture and disposition for devotion, as that we may readily betake ourselves thereto upon all occasions; that if we labour under temptations, or be encompassed with griefs and sorrows, or be exposed to fears and dangers, or have unhappily fallen into any sin, or upon any other emergency, we may presently make our application to our mighty Saviour and Deliverer; and on the other hand, when we have been made partakers of any singular blessings, we may joyfully return him our most hearty praise and thanksgivings. Consonantly to this sense it is said of the righteous, i. e. the good and charitable man, that he is ever merciful and lendeth<sup>1</sup>; because he is always inclined to it, whenever he has ability, and meets with a fit opportunity, and a proper object of his kindness: so should we all be always in a preparation for this most necessary duty, that upon every proper occasion for it, we may not be backward, in pouring forth our souls to the God of our salvation. We must continually remember ourselves, as under his good providence, and fly to him for shelter and assistance in*

<sup>1</sup> Psal. xxxvii. 26.

*all our streights and dangers, and for a supply of the good things he sees to be necessary for us. Clemens Alexandrinus affirms, that if some appoint certain determinate hours for prayer, the third for instance, the sixth, and the ninth; the knowing man, that is, the good Christian, the person of attainment in religion and virtue, παρ' ὅλον εὐχεται τ' βίον, prays all his life long, hastening to be present with God by prayer<sup>1</sup>. And this perhaps might be our Saviour's intent in S. Luke<sup>2</sup>, where he directs to pray, ἐν παντὶ καὶ ὡς at every season: which phrase considered with respect to the context, may yet possibly mean, upon every appearance of danger: for thus must the pious Christian be disposed to sue to God at all times, by shewing himself ready to do it, whensoever he sees a suitable opportunity, and a proper occasion for his prayers; following the direction of St. Paul<sup>3</sup>, Be careful for nothing; but in every thing by prayers and supplications, with thanksgivings, let your requests be made known unto God. And again, <sup>4</sup> Pray always, or upon every*

<sup>1</sup> Strom. l. 7. p. 772.

<sup>2</sup> Phil. iv. 6.

<sup>3</sup> Chap. xxi. 36.

<sup>4</sup> Eph. vi. 18.

occasion, ἐν παντὶ καιρῷ, at every season, with all prayer and supplication in the spirit, and watching thereunto with all perseverance. Agreeably hereto, amongst the fragments of the answers ascribed to St. Polycarp by Feuardentius<sup>1</sup>, we read, the Apostle St. Paul says, I die daily; whereas it is impossible that a man should every day die a death, by which this life is ended at once; but because he was continually prepared to lay down his life for the Gospel, in this sense he professed himself to die daily. And thus must we all be sure to pray always, by having got our hearts into such a serious and devout disposition, as that we may be fit to make our supplications to Almighty God upon every incitement to it, in all conditions, and at all hours and seasons, when matters and circumstances call for it.

In the second place, such a disposition of mind, as this, will put us upon frequent ejaculations and earnest addresses to God upon all accidents; that when we cannot be at liberty to sequester ourselves from our worldly affairs, we nevertheless intermix such holy petitions to heaven with them, as

<sup>1</sup> Ad calcem Irenæi, l. 3. c. 3.

*the circumstances of time, and place, and business, will admit of. A very little recollection will enable the devout petitioner, to send up his soul in pious thoughts and supplications, when possibly he has not a minute wholly at his command from such avocations as are not to be avoided: and a right temper of mind for prayer will make him very careful, not to let slip any such little convenience for it. Though he cannot always allow himself, to set apart a space for longer and more deliberate prayers, he cannot fail of such intermissions in his usual employment, whatever it be, as may suffice for the darting up some good wishes, and some very fervent, tho' brief, requests to the throne of grace; and may so sanctify his worldly business, by the intermixture of ejaculatory supplications, as may testify his continual sense of God's sovereignty over him, his goodness to him, and the great need he stands in of his mercy. Be his occasions ever so urgent, they cannot prevent his finding out some moments, wherein to utter now and anon a pious request for a blessing upon what he is about, for pardon*  
of



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*of his sins, the assistance of the Holy Spirit, or other good things either for himself or others. If we be not wanting to ourselves, we may be persuaded, as Clemens Alex. speaks, <sup>1</sup> that God is always with us; may praise him, when at the plough; and sing hymns to him whilst under sail: and may at every turn breathe forth some devout and holy requests to God for what we want, a return of praise and thanksgivings for what we have received, or a penitential sigh or petition upon reflection on our sins. Whilst we are at study, at work, at our meals, or lying down or rising up, are going forth, or returning home, are buying or selling, or otherwise taking care, either of ourselves or others; where-ever we be, or however employed, it will be no impediment to any of our concerns, will obstruct none of our designs, will take us off from no business, nor will cost us any pains, to lift up our eyes and our hearts to God, and to beg of him, that he will be graciously pleased to relieve us in all difficul-*

<sup>1</sup> Strom. l. 7. p. 720.

ties,

*ties, and to bless ourselves, together with whatsoever belongs to us. It will be no interruption to our endeavours, for any of us to cry, The Lord be merciful to me, a sinner, upon a thought of his own unworthiness; The Lord bless and prosper me, when engaged in any important design; The Lord save me, when in any fear or danger; The Lord deliver me, when under any calamity; The Lord strengthen and assist me, when assaulted with a temptation; The Lord be praised, for any mercies received; The Lord give me patience, when under any crosses and disappointments; The Lord direct me, when on any difficulty; The Lord extricate me, when fears and sorrows, grief and anguish, snares and mischief have taken hold of him. This is to pray, sine agmine verborum, as Tertullian expresses it<sup>1</sup>, without a train or retinue of words; and yet is an address well-pleasing to God: and these and the like are so many several occasions for the seriously disposed Christian to have his soul mount up towards heaven,*

<sup>1</sup> De Orat. c. 6.



*in some such holy reflections and desires, as these I have instanced in; which as they are no way troublesome and uneasy, because they are the genuine effect of a truly pious temper of mind, so do they tend very much to animate and enliven our endeavours, and to make them the more successful; and are that sort of prayers, in which we may be, above all others, most incessant: or if these applications be somewhat longer than here specified, yet if made in proper vacancies, and when other engagements give way for them, I can see no manner of objection against them.*

*Nor is this only a sacrifice highly acceptable to Almighty God, but likewise such as, if duly attended to, would prove singularly useful and beneficial to ourselves; inasmuch as, did we but upon all occasions thus apply to God for his protection and help; had we but some good ejaculations in our mouths, as soon as we awake in the morning, and again, when we arise out of our beds; and at night when we first lie down, and again, when we compose ourselves to sleep; and throughout the day did we dart up  
some*

*some request to God upon every emergency ; and when we observe nothing else to excite us to it, did we but follow Bishop Taylor's advice <sup>1</sup>, and in few words call upon God whenever we hear the clock strike, or as much oftner as we please ; besides, that this would be a very proper method for obtaining God's blessing upon ourselves, and whatsoever belongs to us, I can moreover assure any one, it would be found extremely advantageous, both for encouraging us in a continual dependance upon God, and so for easing us in a great measure of the cares and troubles, crosses and vexations of this life, and farther for reminding us of God's omnipresence, to whom we thus address ourselves, and hence for spurring us on to the performance of our duty in general, by engaging us to behave ourselves continually, as in his sight.*

*Yet are not these sufficient of themselves to answer our obligations to the duty I am here recommending ; but, in the third place, besides these frequent ejaculatory addresses to our good and gracious God, we must*

<sup>1</sup> Holy Living, Ch. i. S. i. N. 19.

be sure to have also our fixed and stated times of prayer. And the truth is, our most proper method of worshipping God is in our set and more solemn devotions, when we retire from the world, and come into God's more immediate presence, to pour out our complaints before him, and to shew him of our trouble, to declare our wants, confess our sins, implore his pardon and forgiveness, and the assistance of his Holy Spirit to overcome them, to praise him for his goodness, and to intercede also for others beside ourselves. Thus are we continually to make prayers, supplications, intercessions, and giving thanks for all men; for ourselves, and all that need our prayers, whereby to commend us and them to the divine beneficence, and by a sacred intercourse with heaven, to bring down most inestimable blessings upon us. And here it is to be observed, that,

I. We are every day thus to approach the throne of Grace, as the Christians did in St. Cyprian's time; of whom he professes, that they would not fail to offer up their requests to Almighty God, that his Grace and good Spirit might be conferred

*conferred upon them.* Rogamus <sup>1</sup>, *says he*, ut qui baptismo sanctificati sumus, &c. We beg that we, who are sanctified by baptism, may persevere as we have begun; this we daily pray for, for we have need of daily sanctification, that since we every day offend, we may also purge away our offences by an every day's sanctification. *And again,* <sup>2</sup> We exhort with all the earnestness we can, that we never cease to join together with all the people in fastings, watchings, and prayers. Let us diligently persist in our daily groans, and often repeated solicitations; for these are our heavenly armour, which enables us to stand and persevere courageously; these are our spiritual defence, and the divine weapons which protect us. Let us therefore be mindful of each other, let us agree together and be of one heart, and let us always pray for one another. *And again,* <sup>3</sup> We have need of continual prayer and supplication, that we fall not short of the heavenly kingdom. *Thus spake that*

<sup>1</sup> De Orat. Dom.<sup>2</sup> Ep. 60.<sup>3</sup> De Orat. Dom.



famous bishop and martyr. As also St. Austin, speaking of our Lord's command, to pray always, and not to faint, and the Apostle's requiring to pray without ceasing<sup>1</sup>, affirms, that these injunctions are most safely understood to mean, that no day should pass without its certain time of prayer. And the same advice that is here given by these great men to their contemporaries, give me leave to recommend here, to the well-disposed Christian reader; That he certainly take care to allot some part of each day, for the performance of so necessary and so weighty a duty. A duty, that is to be diligently attended to, and with all the seriousness and composure of mind that may be; and for which we ought therefore to have certain determinate times, wherein to withdraw from our secular employments, that we may be wholly at liberty to plead with our God, and importunately solicit his favour: which unless we do every day, the intervals and chasms betwixt our devotions will be so large, that they can no longer be said to be, as the Apostle requires they

<sup>1</sup> De Hæref. c. 57.

should

should be, without ceasing<sup>1</sup>. How much of each day is to be set apart by every one, for this purpose, cannot be determined by any general rule, because of the great variety of persons, circumstances, and manner of living; their health, their occupations, the difficulties they have to struggle with, and the time that is taken up by them: Some having far more leisure at their command than others, and the very same person, not finding himself always in the same disposition for prayer, nor having always the same occasion, nor the same opportunities for it. However, so much of our time we ought to separate from common use, as that the duty may be performed at least twice every day. Those, whose occasions will permit them, may do it oftener. But every one should be sure to do it thus often.

This, I think, may more than probably be inferred from those sacrifices, which were offered under the law, which being repeated twice every day, were therefore called עולת חומר the continual burnt offering: <sup>2</sup> Now this is that which thou

<sup>1</sup> 1 Thess. v. 17.

<sup>2</sup> Exod. xxix. 38.



thalt offer upon the altar ; two lambs of the first year, day by day continually ; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer in the even ; and this shall be your continual burnt offering<sup>1</sup>. For so it follows in ver. 42. Now I cannot see, how our services can in like manner be said to be continual, if we be not at least as constant in them, as the Jews were in their oblations. And perhaps one reason, why it is not more particularly decided in the New Testament, how often in a day God expects this duty from us might be, because these sacrifices being special types of our Saviour and his worship, might seem sufficient to inform us, that nothing less than this will be accepted under the Gospel. But whether this be so or not, it is certain, their attendance both at the temple and synagogue will shamefully reproach us, if we endeavour not to answer it in the frequency of our Christian sacrifices, the calves of our lips.

<sup>1</sup> Τοῖς γὰρ Ἰουδαίοις ἕδος ἦν, καὶ ἐν ἑσπερίᾳ, καὶ πρὸς τὸ ἑω, καὶ εἰς ἑσπέρην ἡμέραν τὸ Θεῷ δύνειν. Διδὸν δὲ θυσίαν ἐμνήσκω εἰς ἀλεχισμὸν ἐκάλει. St. Chrys. contra Jud. l. 2. To. 6. p. 330.

Besides,

Besides, reason itself could dictate, that since we every day stand in need of God's favour and loving kindness, he may justly expect, that we should every day thus apply ourselves to him for it: we should not dare to enter upon the business of the day, without having first implor'd his blessing upon what we take in hand; nor should at night compose ourselves to sleep, 'till we have again recommended ourselves to his protection; beseeching him of his infinite goodness, to preserve us from the many dangers, where-to we lie exposed. Neither can we hope by any contrivance we can possibly pitch upon, to secure ourselves from evils and misfortunes, or proceed in our employments, better than if we continually both begin and end the day with our devotions.

And if we but a little consult the writings of some of the antient Christians, we shall find, that they from time to time recommend the same practice to us.

<sup>1</sup> Clemens Alexandrinus mentions it as the use in his days, to pray, and read, and

<sup>1</sup> Pædag. l. 2. c. 9.

do good in the morning, and to give thanks again in the evening for mercies received.

The constitutions, called apostolical, order, that the Bishop command and exhort the people, to be constantly at church every day, morning and evening, and not at all to fail; but to come duly together, and not maim, and dismember Christ's body by their absence<sup>1</sup>.

Tertullian speaks of praying always, and every where, and at any time; but especially advises, to observe those three times of prayer used by Daniel, by the Jews in our Saviour's time, and by the Christians afterwards; calling them by the name of Horarum Apostolicarum, of the apostolic hours<sup>2</sup>.

Origen undertakes to shew from some expressions and examples in Scripture, that prayers ought to be made, ἐκ ἑλαττον τῶ τρις ἡμέρας, not less than three times every day<sup>3</sup>.

St. Jerom professes, there are three times, in which our knees are to be

<sup>1</sup> L. 2. c. 59.

<sup>2</sup> Psel ἐν χρίστῳ, p. 38.

<sup>3</sup> De Jejun. c. 10.

bow'd to God, which the ecclesiastical tradition interprets to be at the third hour, the sixth, and the ninth; the third, when the Holy Ghost descended upon the disciples; the sixth, when Peter went to the top of the house to pray; and the ninth, when both Peter and John went up together into the temple <sup>1</sup>.

St. Chrysostom intimates it to have been the practice of his time, to go to Church and pray, at the three usual hours; and exhorts such, as happen to be unavoidably detained from such assemblies, to pray to God in other places <sup>2</sup>.

St. Cyprian <sup>3</sup> conceives these three hours to contain in them a mystical representation of the Trinity, and says, the worshippers of God, having long since spiritually determined these hours, were very observant of the appointed and stated times of prayer. But not content here, with, he subjoins, sed nobis, fratres dilectissimi, &c. But we, most beloved brethren, have our seasons for prayer increased beyond the hours which were

<sup>1</sup> In Dan. vi. 10.

<sup>2</sup> De Orat. Dom.

<sup>3</sup> De Anna. Orat. 5.



*observed of old. For we must pray in the morning, that the resurrection of our Lord may be celebrated by an early supplication; and when the sun sets, and the day draws to a conclusion, we must necessarily pray again. So that this Father, if I understand him aright, requires no less than five returns of this duty every day, as others you see did three, and others two. And indeed thus to prostrate ourselves before God, at least twice a day, is as little as can possibly be expected from those, who truly desire to approve themselves to him.*

2. *But then as the Jews were every sabbath to add to their continual burnt-offerings, two lambs and two tenth deals of fine flower mingled with oil', together with the drink-offering thereof; so should we Christians, on the Lord's-day and other holidays, assemble to solicit God by a peculiar attendance upon him. We must not abstain from our ordinary labour and employments, that we may spend the day in idleness or excess, or*

\* Numb. xxviii. 9, 10.



any kind of wickedness ; but that we may have leisure to wait on our God to serve and worship him, according to his own appointment. Neither may we content ourselves with our private domestick devotions, when we have the convenience of the more publick assemblies ; but we must be like the Christians in Justin Martyr's days, of whom <sup>1</sup> he relates, That on the day called Sunday, all that dwelt, whether in the cities or the countries, met together, ἐν τῷ αὐτῷ, at the place appointed, and there had the discourses of the apostles, or the writings of the prophets read to them, as the time would permit. Then the reader ceasing, ὁ προεστὼς the President or Bishop began to warn and exhort them, to practise what had been read ; after which exhortation they all with one consent arose, and offered up their prayers, and so proceeded to the holy Eucharist. Which was not then administred, as it is now in abundantly too many places, but three or four times in a year : but every day that they had these publick con-

<sup>1</sup> Apol. 2.

## The PREFACE.

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gregations. These devout Christians did not keep away from Church, as if they thought they could serve God as well by themselves at home. But besides their own private devotions, they held themselves obliged to be present at the solemn assemblies and not only to hear a sermon, but that together with this, they might have an opportunity of praying to God, and receiving the Sacrament; of which they were so earnestly desirous, that when the Emperor Trajan prohibited their meeting to this purpose, they were not however discouraged; but would come together early in the morning, even before it was day, as both the younger Pliny <sup>1</sup>, and after him Tertullian <sup>2</sup> testify, to name no more. They knew that God had required them to be earnest solicitors to him for his favour and loving kindness, and accordingly they would be sure, as at other times, so more especially on his own day, to accost him with their petitions: and so must we too; we must be peculiarly observant of these select times of devo-

<sup>1</sup> L. 10. Ep. 97.

<sup>2</sup> Ap. c. 2.

tion, before we can look upon ourselves to have been rightly exercised in the duty of prayer. Nor is this all, but farther,

Thirdly, In such places, where God is pleased to vouchsafe us other opportunities for publick prayer and thanksgiving, we may justly conclude, that he looks we should by no means slight or neglect them. It is said of the Apostles of our Lord, after himself was taken from amongst them, that they worshipped him and returned to Jerusalem with great joy; and they were διαπαντός continually, or always, in the temple, praising and blessing God <sup>1</sup>. As much as to say, at all those seasons when the Jews were wont to repair thither to this purpose. In like manner said our Saviour of himself; <sup>2</sup> I ever taught in the synagogue, and the temple, whither the Jews always resort; meaning, at all their set times of prayer. And so the Apostle to the Hebrews <sup>3</sup> testifies of the Jewish priests, that they went always into the taberna-

<sup>1</sup> Luke xxiv. 23.

<sup>2</sup> John xviii. 20.

<sup>3</sup> Chap. ix. 6.

## *The* PREFACE.

31

cle, accomplishing the service of God, i. e. at all the solemn times appointed them. And I cannot apprehend, how we can be said to pray always, or incessantly, if we needlessly absent ourselves from this duty; and, besides the addresses made to God at home, don't take all opportunities we reasonably can, of attending upon him in the publick congregations. Wheresoever God grants peculiar advantages of serving and honouring him, we ought to believe that he looks for an answerable improvement of them; and that those, who enjoy them, should do somewhat more than others, who partake not of the like happiness. At least, I am sure, to be very punctually observant of our times of publick worship, would be a singular means of intitling us to God's favour, and bringing down his blessing upon us. Where two or three are gathered together in thy name, says our Saviour<sup>1</sup>, there am I in the midst of them. Hereby informing us, that Almighty God, who is ever ready to hear the single prayers

<sup>1</sup> Matth. xviii. 20.



of devout and holy souls, is more especially attentive to such, as come from a whole body of supplicants. And accordingly these petitions the antient Christians believed so highly prevalent, that they needed not doubt of his favour and blessing, when they came thus to beleagre heaven with the united force of a whole congregation. Coimus in cœtum & congregationem, says Tertullian<sup>1</sup>; We assemble and meet together, that approaching God as it were by troops, we may the more powerfully sue to him for his favour, this being a sort of violence, that is very pleasing and acceptable to him. In like manner St. Cyprian<sup>2</sup> teaches, Quicquid petitur à cunctis, Deum pacis pacificis exhibere; that the God of peace will deny nothing to the peacemakers, &c. provided it be ask'd by all in a general assembly. And again<sup>3</sup>, if two agreeing together can do so much, what might an agreement betwixt all produce? If all the brethren had united in that peace, which our Lord had given, they had before this

<sup>1</sup> Apol. c. 39.<sup>2</sup> Ep. 60.<sup>3</sup> Ep. 11.

obtained



obtained of the mercy of God, that which they had asked, and had not been so long tossed about with the hazard of their safety and faith. For many even of the least, *says St. Ambrose* <sup>1</sup>, *when gathered together with one consent are made great, and it is impossible, that the prayers of many should not succeed. As Origen* <sup>2</sup>, *also discoursing of the place of prayer, conceives, that when men rightly assemble themselves there is a double congregation of petitioners, namely, the persons thus met together, and their angels, whom we suppose to attend such assemblies, and to back and press their supplications. But in this all agree, that if we can hope to please God, and procure his blessing, when we pray to him more privately, much rather may we, when we duly join with the congregation. And before all these St. Ignatius* <sup>3</sup> *argues thus, If the prayer of one or two be of such efficacy, how much more that of the Bishops, and whole Clergy?*

<sup>1</sup> In Rom. xv.

<sup>2</sup> Περὶ εὐχῆς. c. 20. p. 130, 131.

<sup>3</sup> Ep. ad Eph. c. 5.

*And no wonder, if these kind of addresses be singularly acceptable to Almighty God<sup>1</sup>, since they are for his honour, and our own advantage; for herein we worship him as members of his Church, and ordinarily our devotions are warmer and more lively than when we are alone: We in a more remarkable manner maintain that communion of saints, whereof we make profession in our creed; we follow our Saviour's direction, who has taught us to pray not my Father, but, Our Father, which art in heaven; and the practice of his Apostles, who all continued with one accord in prayer and supplication<sup>2</sup>, and on the day of Pentecost were all with one accord in one place<sup>3</sup>, and of many of the Disciples, who<sup>4</sup> were gathered together praying, when St. Peter, being miraculously released out of prison, came and acquainted them with the wonderful manner of his deliverance: we have the holy Angels present with us according to St. Paul<sup>5</sup>, For this cause ought the woman to have the power on her*

<sup>1</sup> See Bp. Patrick of Prayer, Part II.    <sup>2</sup> Acts i. 14.

<sup>3</sup> Acts ii. 1.    <sup>4</sup> Acts xii. 12.    <sup>5</sup> 1 Cor xi. 10.

head, or perhaps to have a veil on her head, in token of her husband's power over her, Διὰ τῶν ἁγέλων, because of the Angels; the holy Angels being then believed to be present with us, either as ministring spirits, sent forth for the good of such as are there assembled, or else as members of the Church triumphant, stooping to bear a part with us in these solemnities; and lastly, hereby we do our parts towards maintaining a sense of God in the world, letting our light shine before men, and reminding both ourselves and others, of his power and sovereignty, and the duty we all owe to him.

Whereas on the contrary, the neglecting thus to assemble ourselves, is not only a disrespect to those who do it, and a slighting the authority of the Church which directs it; but it is a heinous affront to Almighty God, and a great dishonour to our most holy religion, whose credit and reputation cannot be upheld in the world, without a visible profession of it. Persons may be very serious, and devout alone, and may obtain many blessings from God according to those words of our Saviour,

*viour*<sup>1</sup>, When thou prayest, thou shalt not be like the hypocrites; for they love to pray standing in the <sup>2</sup> synagogues, and in the corners of the street, that they may be seen of men. But when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. *We may, I say, perform an acceptable service to God, and obtain many blessings from him by worshipping him in private, when we have not an opportunity of doing it more solemnly. But yet it must be own'd, that these devotions are faulty, whenever they stand in competition with, and are an hindrance to such, as should have been more publick. And if the re-*

<sup>1</sup> Matth. vi. 5, 6.      <sup>2</sup> Ἐν ταῖς συναγωγαῖς, in the synagogues, seems not to be meant here of the proper places for religious worship; for what hurt could it be to pray to God, in buildings erected purely for the service of God, as the Jewish synagogues were? But rather I take it to import, as Dr. Hammond does, any place of publick concourse as סֵדֶה does; any meeting, either Civil for judicature, and so may be properly termed Consistory, or for trading and other ordinary affairs, as it seems most naturally to mean in this place; unless we would interpret it, as Lucas Brugensis does (in v. 2.) of the Area, that were before the door of the synagogues and the assemblies of the people there.

*questis*



quests we thus make to God are not answered, possibly one reason of it may be, that either we are not duly conversant in them, or at least, that we chuse rather to make them by ourselves, than with the joint concurrence of the whole congregation. Always, says Maimonides <sup>1</sup>, as I find him cited by Mr. Thorndike, Always let a man go morning and evening to the synagogue; for his prayer is not heard always, but in the synagogues; and he who dwelleth in a city, where there is a synagogue, and prayeth not there with the congregation, this is he that is called a bad neighbour: (and well may he be called a bad neighbour, says this great man) “that will  
 “not lend his neighbour’s prayers  
 “the strength of his own; but him-  
 “self findeth the fruit of his own bad  
 “neighbourhood, when his own pray-  
 “ers want the assistance of his neigh-  
 “bour’s. The Church is one in faith,  
 “and one in love, to this purpose,  
 “that all that hold the unity of it, may  
 “find the strength of the whole in the

<sup>1</sup> Of Religious Assemblies, ch. vi.

“ effect



“ effect of their own prayers. This  
 “ is that one shoulder, and that one  
 “ lip of the Prophet Zephaniah ; one  
 “ shoulder to croud into God’s service,  
 “ and one lip to praise him with. This  
 “ is that one mountain of God in the  
 “ Prophet Isaiah, unto which he fore-  
 “ telleth, that all nations should flow.”  
 And thus we are all to approve our-  
 selves to God by a constant attendance  
 at the house of prayer, according as we  
 meet with suitable opportunity for  
 it.

One thing more I have also to recom-  
 mend to the devout Christian, and that  
 is, that he be urgent and unwearied in  
 his petitions, and do not give over, but  
 repeat them from time to time, till our  
 good and gracious God condescends to  
 give a favourable answer : He must not  
 suffer his heart to faint, but must continue  
 instant in prayer <sup>1</sup>, endeavouring by  
 his restless importunities to prevail for  
 those good things, which were not to be  
 had upon easier terms. He must labour  
 to work in himself such a sense of God’s

<sup>1</sup> Rom. xii. 12.

infinite goodness, that he may not be discouraged, tho' he wait some time to get his request granted: And for his support herein he may remember, that the most absolute and most comfortable promises of being heard, are made to the importunate suiters: so that howsoever others do obtain mercies, these may be sure not to go without them; as is sufficiently intimated in the parable of the distressed widow, who taking no denial, persisted in her intreaties, until the unjust judge, wearied with her complaints, resolved, tho' not for her sake or the justice of her cause, yet out of pity to himself, to do her right, that she might no longer remain a trouble to him <sup>1</sup>. Or if this parable be not enough of itself to engage us all to pray, and not to faint, our blessed Saviour in his sermon on the mount gives us the greatest assurance of being heard, if we do not forbear to reiterate and press our supplication <sup>2</sup>, Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you. Where by an excellent gradation,

<sup>1</sup> Luke xviii. 2.

<sup>2</sup> Matth. vii. 7.

*he invites and encourages to take no repulse, but if we do not receive upon the first asking, or find upon the first seeking, yet to go on, and continue knocking; and then we need not doubt, but they who are thus frequent, and earnest in their prayers, shall have the treasures of heaven opened, and a full supply poured down upon them for all their necessities. To this purpose, St. Cyprian<sup>1</sup> exhorts the Priests and Deacons of his Church of Carthage, to beg mercy of God from the bottom of their hearts, and with their whole soul, asking that they may receive; and withal, that if there should be any delay, and the heinousness of their sins should withhold the fulfilling their desires, they would then knock; inasmuch as to him that knocks shall be open'd, only upon condition that knocking be with prayers, sighs, and tears, which are to be persisted in, notwithstanding any discouragement the petitioner may meet with. Nor is this advice less proper for ourselves; who cannot but oftentimes find it necessary, in order to getting our petitions granted, to seek to God from day to day,*

<sup>1</sup> Ep. 11.

solving not to desist, till he shall be prevailed with to lend us a gracious ear. Sometimes he is easily intreated to dispense his favours, and then our duty is thankfully to admire and praise him for such his goodness: but when he thinks fit to hold back his hand, he thereby informs us, that we have not sufficiently made our requests before him, and ought therefore to persist in, and inforce them, all we can, as we would not miss of what we sue for. And thus much is implied in that injunction of the Apostle, wherein he requires, to continue instant in prayer: so as that, tho' God seems not to hearken to us, we suffer not ourselves however to be discouraged, and to desist from supplicating his divine Majesty, but rather have our desires the more inflamed, and be always the more earnest, and importunate with him.

And now after all, what sort of Christians must those be, that can allow themselves in the neglect of this necessary and important, becoming and most beneficial duty? Or what good can we hope for,

<sup>1</sup> Rom. xii. 12.



without the constant exercise of it? We may as well expect to preserve our bodies alive without eating or drinking, as truly to thrive either in body or soul, without a continual daily exercise of serious and importunate devotions. And indeed, what employment can we have, so worthy to take up our time and thoughts, or that will ever turn to such advantage in respect both to this world and the next, as a constant converse with God by prayer? Hereby we do honour to ourselves, we recommend ourselves to God's favour, we act like rational creatures, and shew ourselves truly to be men; we testify the sense we have of God's good providence over all his creatures, and in particular over ourselves, and all our concerns both spiritual and temporal; and in a word, we take the best course we can, to make ourselves happy both here and hereafter. Which whosoever duly considers with himself, methinks he should not need to be pressed to live in the practice of so just and reasonable a duty. Did not experience sadly testify the contrary, it were hardly to be conceived, that any who do not renounce all pretence to religion,



religion, could possibly be strangers to prayer. And none that regards his own welfare, both here and hereafter, but must inevitably find himself under the highest and most indispensable obligations, to this weighty and most truly Christian duty.

And for the pious Christian's daily use in this respect, I here recommend to him a Manual of devotions, fitted for most persons and cases, and most of them collected from several of the greatest writers we have had in this way, by a Gentleman of great piety, ingenuity, and industry, and who, if it please God to prolong his life, is like to prove a considerable ornament to the Church. Who as he has laid down divers useful directions and assistances, for regulating our thoughts, and teaching us to lift them up to God at our first arising out of our beds; so has he furnished the reader with plenty of holy meditations for every day in the week, on which the well-disposed Christian may employ his mind, as long and as usefully as he pleases; and with a set of devotions likewise for each day, full and significant, and well answering his design; yet  
not

not so long, but that men of trade and business may easily find time for them; and those who enjoy more leisure hours, may carry them on to a greater length, out of the additions he has made of other following prayers upon different occasions, as shall best suit their circumstances and necessities. Here is provision also made for Feasts and Fasts, for Advent Sundays, and other holy-days, and an office for the holy Communion, well composed and adapted to that purpose, that by the help of it the worthy communicant may approach the holy Altar with a right disposition of mind, and may behave himself there with that zeal and fervour, and devotion, that sense of our Saviour's infinite love in dying for us, that abhorrence of our sins, and unfeigned humiliation and sorrow for them, that faith in Christ, that love and charity to men, and all those good purposes and resolutions of amendment, and a better obedience by God's Grace for the future, which become a sacred ordinance.

And in the whole, that here is nothing, but what is exactly agreeable to the doctrine and worship of the Church

of England, may easily be concluded from the names of the authors, out of whom the collection is made.

So that all I have farther to add, is only to intreat the devout christian to be both constant and fervent, in these and all other his addressses to Almighty God, remembring, that it is too much to think of having the things we want bestowed upon us, without having made earnest application to God for them. Prayer is a duty of homage to Almighty God, an acknowledgment of our continual dependance upon him, and that all our hopes and expectations are only from him; and it is what he expresly requires of all that would partake of his munificence. Not that he has any need to be informed of our wants; for he fully knows our frame and constitution, and our circumstances in the world, and the preparation we are in, in order to another, and understands what is good for us, incomparably better than we ourselves do; but only, that this is a method that highly becomes us, and wherein moreover he has decreed to bestow his mercies. Tho' he be ready of his own infinite goodness to dispense his

his favours, where he sees them wanting, and even before we ask him, yet will he not do it, unless we first sue to him for them. A plainer instance of this great truth cannot be desired, than what we meet with in the prophet Ezekiel<sup>1</sup>, 'Then the heathen, that are left round about you, shall know, that I the Lord build the ruined places, and plant that, that was desolate: I the Lord have spoken it, and I will do it. Here is a positive promise of mercy and deliverance, that God would be gracious to his People, and would not fail to repair their desolations, and heal their breaches. And yet the next words assure us, he would not do it for them otherwise, than upon their earnest supplications to him. Thus saith the Lord God, I will yet be inquired of by the house of Israel, to do it for them. And one would think no one should be backward to do this, that does not utterly forget, what inestimable blessings Almighty God has in store for all that duly seek after them; and what dreadful judgments on the contrary attend those, who forbear to

<sup>1</sup> Ezek. xxxvi. 36, 37.



worship him: that he will be infinitely gracious to, and multiply his loving kindness upon those that serve him faithfully; but will pour forth his indignation, as upon the heathen, so likewise upon the families, which call not upon his Name.

To conclude, by a right performance of this duty we serve and please God, and promote his honour before men; and at the same time take the surest way to make ourselves happy, to obtain outward blessings, to gain power against our temptations, to get our sins pardoned, to prevail to have our judgments and calamities removed, and to prepare for ourselves a way to everlasting glory: whereas on the other hand, by forbearing thus to draw near to God, we highly provoke him against our souls, and give him just cause to bring heavy afflictions upon us here, and to plague us with diverse diseases, and sundry kinds of death, and to make us more intolerably miserable hereafter. So that considering prayer only as a piece of service, that God requires at our hands, a forbearance of it would argue the highest undutifulness,  
and

*and foulest ingratitude, toward the sovereign Author of the good things we at any time enjoy. But if to this be added, the great interest we have depending upon it, that man must be most desperately besotted, who can content himself to live in the neglect of it.*

N. SPINCKES



DIRECT





# DIRECTIONS

Concerning the

## M E T H O D

O F

## DAILY DEVOTION.



**A**S soon as ever you awake in the morning, strive, as earnestly as you can, to keep all worldly thoughts out of your mind, 'till you have presented the first fruits of the Day to God; which will be an excellent preparative to make you spend the rest of it the better: and at your first waking or rising, offer up to God the following ejaculations.

**C**

*Awake;*

## 50 DIRECTIONS for

*Awake, O my Soul, and sing praises to God.  
I laid me down and slept, and rose up again,  
for the Lord sustained me.*

*Glory be to thee, O Lord, for watching over  
me this night.*

*Lord, raise me up at the last day to life ever-  
lasting.*

When you have thus begun, suffer not, without some urgent necessity, any worldly thoughts to fill your heart, till you have paid your more solemn devotions also to Almighty God: and therefore, while you are dressing yourself, exercise your mind in spiritual and religious meditations: consider, to what temptations business or company are that day most likely to lay you open, and arm yourself with resolutions against them; what occasions of doing service to God, or good to your neighbour are that day most likely to offer themselves, and resolve to embrace them, and contrive how to improve them to the uttermost.

As soon as you are ready, enter into your closet, and meekly kneeling on your knees, say the following prayer.

*A pre-*





*A preparatory Prayer.*

**P**Revent me, I beseech thee, O Lord, in all my doings with thy most gracious inspirations, and further me with thy continued help, that every prayer and religious duty of mine may begin always from thee, and in thee be happily ended, and more especially the service I am now entring upon; suffer not the vanities of this world to divert my thoughts from what I am about, or to distract my attention, and carry away my affections from thee. O let me not incur the guilt of drawing near to thee with my lips, while my heart is far from thee: But quicken my soul, which cleaveth to the dust; spiritualize my groveling affections, possess my heart which opens itself to thy gracious influences, with such a strong and vigorous love toward thee, that whenever I prostrate myself before thee, my heart may be fixed and stay'd on thee, and my cold and earthly desires touch'd with an outstretched ray from thyself, till they flame up to thee in fervors answerable to my

C 2

pressing

pressing wants ; that I may so ask as to receive, so seek as to find, so knock that it may be opened unto me, through *Jesus Christ* my blessed Lord and Redeemer. *Amen.*

Then rise from your knees, and read some portion of holy Scripture, more especially of the New Testament ; first in a short ejaculation, beseeching your heavenly Father, to assist you with his holy Spirit, that you may so understand and practise his word, that it make you wise unto salvation.

While you are reading, consider that God is speaking to you, and therefore read with attention and humility ; and endeavour, as much as you can, to suit your affections to the subject you are upon. Let the reading any of God's commands excite in you a zeal to keep them ; the reading his threatenings against sinners, or his judgments on them, a fear to provoke him : let his gracious promises quicken your obedience, and the instances of his mercies excite you to thanksgiving : When you read the great mysteries recorded in Holy Writ, prostrate your reason to divine revelation ; and in the midst of your reading lift up your heart to God in some of these short ejaculations, according to the nature of the subject before you ; *viz.*

*Lord,*

## DAILY DEVOTIONS. 53

*Lord, give me grace to obey this command ;*

*or,*

*Lord, deliver me from this sin ; or this judgment : or,*

*Glory be to thee, O Lord, for this mercy : or,*

*Lord, I believe and adore this mystery.*

Then read over the decalogue of the pious and affecting sentences, prefix'd to your daily devotions, and digest them well by meditation : after which offer up to God your morning sacrifice of praise and prayer.

Walk all the day in the fear of God ; watch against every temptation ; neglect no occasion of doing good ; gladly embrace every opportunity of frequenting the publick worship of God in his Church : and when in the evening you again retire into your closet, after having used the preparatory prayer, and read some portion of the Holy Scriptures, and the decalogue, as before directed, proceed to examine your heart ;

What sin either of thought, word, or deed you have that day committed ?

What opportunity of doing good you have omitted ?

What imperfections your religious duties are chargeable with ?

Whether you have wrong'd your neighbour in any thing ? and, if you have, Whether you are ready to make him restitution, and reparation ?

C 3

Whether

*Lord,*

## 54 DIRECTIONS *for*

Whether if any man have wrong'd you, you are ready to forgive him, even as you desire that God for *Christ's* sake should forgive you?

Consider also, what mercies you have that day receiv'd? What deliverances either from dangerous and violent temptations, or from any great and apparent danger? And if nothing extraordinary hath happened, but you have been kept even from the approach of danger, you have so much the greater cause to magnify God, who hath so guarded you, that not the least fear of evil hath come nigh your dwelling.

After these meditations, offer up your evening sacrifice of prayer and praise; confess your sins humbly and penitently; renew your resolutions of amendment, and beg for mercy thro' *Christ*; and this not slightly, and only as of course, but with all devout earnestness, as you would do, if you were sure your death were as near approaching as your sleep, which for ought you know may be so indeed; and therefore you should no more venture to sleep unreconciled to God than you would dare to die so. Omit not also to pay him the tribute of your humble thanks, as well for his usual and daily preservations, as for his extraordinary deliverances; and above all endeavour by the consideration of his mercies to have your heart



## DAILY DEVOTIONS. 55

the more closely knit to him, remembering that every favour received from him is a new engagement upon you to love and obey him.

As you are putting off your clothes, think with yourself, that the time approaches, when you must put off your body also, and your soul must appear naked before God's judgment-seat; and therefore, while it is now the accepted time, while the day of salvation lasteth, make your calling and election sure, that the great and terrible day of the Lord may not overtake you unawares.

As you began, so end with glorifying God, *that the outgoings of the morning and evening may praise him*: and when you compose yourself to rest, say,

*I will lay me down in peace, and take my rest, for it is thou, O Lord, only, that makest me to dwell in safety.*

*Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth.*





## DEVOTIONS

FOR

Every Day in the Week.



SUNDAY MORNING.

The DECAD.

I.



HIS day we observe in memory of our Saviour's resurrection, and we should distinguish it by our devotions and religious duties, as much as it is distinguish'd by the blessings we thereon commemorate.

2. Let us dedicate one day in the week

## SUNDAY MORNING. 57

at least to his service, to whom we owe all the days of our life: a service sweet and easy in itself, and infinitely rich in its eternal rewards.

3. Take heed, that you do not turn your back on the holy table, when the heavenly banquet is prepared: for he cannot keep the Lord's day, as he ought, who rejects any opportunity of communicating with him in the most solemn act of his publick worship.

4. If thou endeavourest to live like a good Christian, thou art certainly well prepared, and wilt find a gracious reception from thy compassionate Saviour: but if thou refuseth to come, when thou art called with so much earnest kindness, *thou despisest the riches of God's goodness, and by thy harden'd and impenitent heart treasurest up unto thy self wrath against the day of wrath.*

5. It is not he, who prays oftenest, or comes most frequently to the altar, that is the most holy and sanctified person: but he, who is most like to God, and abounds most with the fruits of the Spirit.

6. To go to Church, pray, hear sermons, and receive the Holy Sacrament, and at the same time to live wilfully in any known iniquity, is to endeavour to impose on God, and to betray our own souls.

7. He who pretends to the perfection of true piety, without the use of those means of grace, is presumptuous and ignorant : and he, who places all religion in such performances, is weak and foolish.

8. *If we be risen with Christ, let us seek the things that are above :* for why should our hearts still dwell upon earth, since the treasure of our hearts is returned to heaven ?

9. *There remaineth a Sabbath unto the people of God,* in which the just shall rest from all their labours : when all grief, sorrow, and sighing shall fly away, and *God shall be All in all.*

10. Let our prayers and desires be, that we may *enter into that rest* ; that we may pass through things temporal, that we finally lose not the things eternal.

### *A Prayer for Sunday Morning.*

Bp. KENN, and Mr. NELSON

**A**Lmighty God, Father of all mercies, I thy unworthy servant, present myself with all humility before thy divine Majesty, to offer to thee this morning sacrifice of praise and thanksgiving, for all thy goodness and loving kindness vouchsafed to me thy sinful crea-

ture



# SUNDAY MORNING. 59

ture. Blessed be thou by all thy creatures, for thy great glory in that stupendous effect of thy power and wisdom, the creation of the heavens and the earth, the sea and all that in them is ; more especially for the creation of man, the conclusion of thy great work ; for making him after thine own image and likeness, capable of loving and enjoying thee eternally.

But above all, I praise and magnify thy name, for thy inestimable love to lost mankind, in the redemption of the world by our Lord *Jesus Christ* : for his meritorious death and passion, his glorious and triumphant resurrection and ascension, and the mission of the Holy Ghost the Comforter.

Glory be to thee, O God, who in compassion to human weakness, not capable of an uninterrupted contemplation of thee, hast appointed a solemn day on purpose for the remembrance of these thine inestimable blessings of creation and redemption. Glory be to thee, for proportioning a seventh part of our time to thyself, and liberally indulging the remainder to our own use. O let me ever esteem it my privilege and happiness to have a day

60 DEVOTIONS *for*

of rest set apart for thy service and the concerns of my own soul, to have a day free from distractions, disengaged from the world, wherein I have nothing to do, but to praise and to love thee : O let it ever be to me a day sacred to divine love, a day of heavenly rest and refreshment.

Let thy Holy Spirit, who on the first day of the week descended in miraculous gifts and graces on the Apostles, descend on me thine unworthy servant, that I may be always in the Spirit on the Lord's day ; let his blessed inspirations prevent and assist me in all the religious duties and services of this thine holy day, that I may worship thee, as I ought, both in my closet and in the congregation, that my wandering thoughts may be fix'd on thee, my tumultuous affections composed, and my flat and cold desires quickened into serious devotion and fervent longings and thirstings after thee. O let me join in the prayers and praises of thy Church with ardent and heavenly affections ; hear thy word with earnest attention, and a firm resolution of mind to observe and obey it ; and  
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## SUNDAY MORNING. 61

whenever I approach thine altar, pour into my heart those most excellent graces of humility, patience, faith, love, and all those holy dispositions, which become the solemn remembrance of a crucified Saviour. Let me employ this day to all those holy purposes thou hast appointed, in works of necessity, devotion, and charity; in prayer, praise and meditation: and let the words of my mouth, and the meditations of my heart be always acceptable in thy sight, O Lord, my Strength and my Redeemer.

Let the prayers and sacrifices of thy holy Catholick Church, this day offered unto thee, be in mercy graciously accepted; accompany thine own institutions with thine own blessings: let thy priests be clothed with righteousness, and pardon all thy people who are not prepared according to the preparation of the sanctuary. Accept the supplications of thy Church for all states and conditions of men: give thy Son the heathen for his inheritance, and the utmost parts of the world for his possession: prosper the endeavours of all those, who are sincerely engaged in propagating Christian knowledge

## 62 MEDITATIONS *for*

ledge throughout the world, that thy way may be known upon earth, and thy saving health among all nations. Scatter the enemies of thy Church, who delight in blood, infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices: And grant, that all, who confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love, devoutly serving thee in all good works, to the glory of thy Majesty, that they may inherit thine everlasting kingdom, and enter into that rest, which thou hast reserved for thy people, thro' the merits of *Jesus Christ*, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God blessed for ever. *Amen.*

*Our Father, &c.*

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SUNDAY EVENING.

The DECAD.

I. **T**HERE is nothing, that so much strengtheneth our faith and trust in God, and so effectually keepeth up inno-

cence



## SUNDAY EVENING. 63

cence and pureness of heart, as continually to read and meditate on God's word.

2. The Holy Ghost is certainly the best preacher in the world, and the words of Scripture the best sermons.

3. It is no reflection upon us, if we do not understand the principles of philosophy, nor the problems of the mathematicians, when we make neither of those studies our profession: but when we profess our selves Christians, not to know the will of our Lord and Master *Jesus Christ*, is an unpardonable neglect.

4. How can we *contend earnestly for the faith once delivered to the saints*, if we do not carefully study the Scriptures, to learn what that faith is, and what those reasons are, which oblige us to contend for it?

5. If you would read the Scriptures, and profit by that reading, you must do it with a submissive and humble disposition of mind; and account it a greater excellence to believe what God hath said, than to affect the reputation of learning by singularity of opinion, or by a bold attempt to bring down the mysteries of faith to our finite, imperfect comprehension.

6. Natural light acknowledges the divine Nature to be incomprehensible: We have no reason therefore to reject any doctrine, which God reveals, though ever so mysterious and incomprehensible to our finite understandings.

7. It

## 64 MEDITATIONS *for*

7. It is sufficient, that the mysteries of our holy faith may be proved by the testimonies of the divinely inspired writings; and that the Catholick Church has ever believed them in the sense we understand them: they, who are removed from this foundation, are always liable to be exposed to dangerous errors, and damnable heresies.

8. What is a man the better for entering into the sublime mysteries of the Trinity, and being able to dispute nicely on that adorable union, if he wants those virtues and graces, without which he must needs lie under the displeasure of the Trinity?

9. *Christ* has given us his Gospel, not for the subject of talk and dispute, but for the rule of life and practice: and has annexed to it his promises, not as rewards of idleness, but only of active service and obedience.

10. Tho' you had all the Bible faithfully treasur'd up in your memory, and a perfect comprehension of all the either divine or moral philosophy in the world; to what purpose serves this mighty stock of rules, if not drawn into use by charity, and seconded by divine grace?

*A Prayer*

SUNDAY EVENING. 65

*A Prayer for Sunday Evening.*

*The LITURGY.*

**A** Lmighty God, Father of our Lord *Jesus Christ*, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry, for these my misdoings, and the remembrance of them is as grievous unto me, as the burthen of them is intolerable.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences: and create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness.

Pardon all those imperfections, that have accompanied me this day in my attendance

tendance in thine house: mercifully receive the prayers there offered to thee, have compassion on my infirmities, forgive the deadness and dulness of my affections, the wandrings of my thoughts and the distractions of my mind. Sanctify to me all those means of grace, which by thy bounty I have this day been partaker of; and let not my blindness and unworthiness deprive me of the advantage of them. And grant, I beseech thee that I may in such wise mark, learn, and inwardly digest, what I have this day heard or read, that by patience and comfort of thy holy word, I may embrace and ever hold fast, the blessed hope of everlasting life, which thou hast given us in thy Son our Saviour *Jesus Christ*.

Assist me in the week following to live according to my profession and my prayers, according to the instructions and exhortations, which I have received out of thy holy word, that my conversation may be as becometh the Gospel of *Christ*. Let me not abuse the means of grace by resting in them, but let them bring forth in me the peaceable fruits of righteousness, that I may love



# SUNDAY EVENING. 67

the things which thou commandest, and desire that which thou dost promise; so that among the sundry and manifold changes of the world, my heart may surely there be fixed, where true joys are to be found, thro' *Jesus Christ* our Lord.

Charge thy holy providence, O Lord, I humbly beseech thee, with me this night, and by thy great mercy defend me from all the perils and dangers of it: keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all adversities, that may happen to the body, and from all evil thoughts that may assault and hurt the soul. Grant this, O Lord, for thy dearly beloved Son's sake our Lord *Jesus Christ*.

Extend thy goodness, O Lord, to the whole race of mankind; have mercy upon, and bring into the way of truth all that err and are deceived: let thy continual pity cleanse and defend thy church, and preserve it evermore by thy help and goodness. Bless those, whom thou hast set over us both in Church and State, that in their several stations they may

may be serviceable to thy glory, and the publick good. Accept my humble supplications for thy blessing on all my benefactors, friends, and relations, and also for my enemies: let thy fatherly hand be ever over them, thy holy Spirit with them, to guide them through the knowledge and obedience of thy word, to everlasting life.

And as I pray unto thee, O God, for myself and others, so I desire to bless and praise thy holy name, for all thy goodness and loving kindness to me and to all men. I give thee hearty thanks for my preservation the day past, and all the other blessings of this life: but above all, I laud, magnify, and adore thy goodness in the redemption of the world by the death and passion of our Saviour *Christ*, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners; who lay in darkness and in the shadow of death, that he might make us the children of God, and exalt us to everlasting life. O teach us to express our thankfulness, by submitting ourselves entirely to his holy will and pleasure, and

## SUNDAY EVENING. 69


and by studying to serve him in true righteousness and holiness, all the days of our life. Accept, O Lord, of these my prayers and praises in and through the mediation of *Jesus Christ*, our blessed Saviour and Redeemer, *Amen.*

*Our Father, &c.*



## MONDAY MORNING.

### The DECAD.

1.  O creatures in the world were ever so much out of all capacity to be restored to heaven as those angels that fell from it; and no men on earth are so hardly reclaim'd from a wicked to a holy life, as they who once knew what holiness was, and yet utterly renounced it.

2. Persevere in whatever thou hast well begun, and faithfully perform thy vows; not satisfying thy self with some faint resolutions of a future obedience, but labouring earnestly

## 70 MEDITATIONS *for*

earnestly to grow in grace, and to arrive at perfection.

3. That resolution only is the beginning of a true repentance, which instantly proceeds into act, whose acts inlarge into habits, and whose habits are productive of the fruits of a holy life.

4. The true living and justifying faith cannot be separated from a good life: what then will a catholick orthodox faith avail him, whose life is worse than that of a heathen, or a publican?

5. By delaying to perform our good resolutions, our spiritual strength declines, temptation grows stronger, sin creeps nearer to our hearts, our appetite rebels, our good purposes stagger, and ere we are aware we find ourselves on the brink of hell.

6. True religion and undefiled consists in constantly aiming at being perfect as God is perfect, and in desiring above all things to please him.

7. *Let every one who nameth the name of Christ, depart from all iniquity*; this is the certain and the only way to please God and to be for ever happy in the enjoyment of him.

8. Let us not give quarter to any darling lust, indulge ourselves in the practice of any known sin; lest we provoke God to withdraw his grace, and suffer the enemies of



## MONDAY MORNING. 71

our souls to triumph in our destruction.

9. *To him, that hath*, saith our blessed Saviour, *shall be given*: cherish therefore the grace of God, that is given to thee, and account his very least gifts great; so shalt thou be esteemed worthy to receive greater.

10. When God stands knocking at the door of thy heart, refuse not to let him in: for he bestows his grace in proportion to our use of it, and a right improvement of the first degree prepares us for larger communications thereof.

### *A Prayer for Monday Morning.*

MR. KETTLEWELL.

O God, who art the Giver of all good gifts, and the Father of mercies, I thine unworthy servant intirely desire to praise thy name for all the expressions of thy bounty toward me. Blessed be thy love in giving thy Son to die for our sins; for the covenant of mercy confirm'd by his most precious blood; for the means of grace instituted by him here, and the hopes of glory through his merits hereafter. I also bless thee, for that after all my wilful refusals of thy grace, thou still hast patience with me, and hast

hast added this one day more to those I have mis-spent already, that I may finish the work thou hast set me to do, and renew and perfect my repentance. Pardon good Lord, all my former sins, and all my abuses of thy forbearance, for which I am now sorry at the heart; and give me grace to lead a more holy life, and to be more careful in improving all future opportunities. Make thyself alway present to my mind, and let thy love and fear rule in my soul, in all those places and companies where my occasions shall lead me this day keep me chaste in all my thoughts, temperate in all my enjoyments, humble in all my opinions of myself, charitable in all my speeches of others, meek and peaceable under all provocations, sincere and faithful in all my professions, and so just and upright in all my dealings, that no necessity may force, nor opportunity in any kind allure me, to defraud my neighbour. When thou bestowest good on others, let me not envy, but rejoice in it; and when thou addest any to myself, let me acknowledge thy mercy, and humbly thank thee for it. Afford me convenient supplies in all my reasonable necessities, and protect me

again

## TUESDAY MORNING. 73

against the approach of all dangers. Make me diligent in my business, and give such success to my honest endeavours, as thou seest most expedient for me : and teach me contentedly to submit and not to repine at any thing that happens to me by the allotment of thy wise providence. In all my passage through this world, and my manifold concerns therein, suffer not my heart to be too much set upon it ; but always fix my eye upon the blessed hope of everlasting life, that I may make all the things of this world minister unto it, and be careful above all things, to fit my soul for that pure and perfect bliss, which thou hast prepared for them who love and fear thee, in the glories of thy kingdom.

Extend also, I humbly beseech thee, thy grace to all men, in all places, both high and low, rich and poor : more particularly bless and defend our sovereign Lord the King ; let his enemies be clothed with shame, but on his own head let his crown flourish. Give a double portion of thy spirit to the ministers of thy holy word and sacraments, that they may be burning and shining lights in the midst of a crooked and perverse generation

## 74 MEDITATIONS *for*

Bless our relations, friends, and benefactors; pardon and convert our enemies and bring us all to thine everlasting glory thro' *Jesus Christ* our Lord. *Amen.*

*Our Father, &c.*

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MONDAY EVENING.

The DECAD.

1. **W**HEN a soldier engages the enemy in the presence of his prince, he fights with greater courage and bravery: so when a Christian struggles against any temptation of the world, the flesh, and the devil, with an actual sense of God's presence and of his being privy to all his thoughts, it is impossible that he should be overcome by it.

2. Let us therefore always consider, that we are in the presence of God, and that our most secret actions are exposed to his view: for this will have a great influence on the conduct of our lives, in restraining us from sin, and humbling us for it, in fortifying us against temptations, and in animating us with holy zeal in all our actions.

3. Let us also remember, that we are now candidates for eternity, and according as we behave



## MONDAY EVENING. 75

behave our selves in this state of probation, so will our lot and portion be happy or miserable for ever.

4. Tho' we ask a virtue of God ever so long, reflect on it ever so seriously, read all the Books that treat of it, and hear the most excellent preachers, that recommend it, yet if we never practise it, nor exercise ourselves heartily in it, we shall never be masters of it.

5. Let not the raillery or contempt of bad men laugh or fright you out of your duty: for why should the censures of fools hinder you from being wise?

6. Defer not the performance of your duty to old age, but offer to God the flower of your youth: for old age is uncertain to the young; but certain destruction attends him, who dies young without repentance.

7. Keep thy heart from wandering thoughts, thy mouth from vain speeches, and all thy senses under the reins of christian discipline.

8. The beginning and end of every disciple of *Jesus Christ* is to love God with the heart, to glorify him with the mouth, and to edify others by his good example: his first setting out is the contempt of the world, his progress the imitation of *Christ*, and his end the vision of God.

9. Of all our passions love is the most agreeable; and of all beings, God is the holy one, that is infinitely perfect; the only fit object of our love: he only is a solid and durable good; he only can fill all the powers and capacities of our souls.

10. Faith lays the foundation of our piety, hope advances it; but love, a true and affectionate love to our good and gracious GOD, gives it the finishing stroke, and utmost perfection.

*A Prayer for Monday Evening.*

MR. KETTLEWELL

**O** Most gracious God, who daily multipliest upon us thy mercies, notwithstanding we every day renew our provocations; accept, I beseech thee, my most humble and hearty thanks for thine unspeakable kindness to me thine unworthy servant. Blessed be thy goodness which has this day supplied me with food and necessaries, and preserved me in health, the chief of all outward enjoyments; and hath prospered me in all my ways, and raised up friends to be a comfort to me. Adored be thy love and patience, for the assistance of thy Spirit

## MONDAY EVENING. 77

Spirit in the duties of this day ; and for not cutting me off in any act of those sins I have this day committed, particularly my, &c. (*Here confess the particular sins you have been guilty of.*) Grant me a due sense of these endearing benefits, and earnest and hearty sorrow for having offended so gracious a God, to whose free mercy and bounty I stand indebted for all I have, or hope to enjoy. Remember not against me my past iniquities, by which I have dishonour'd my Christian profession, the breaches of my baptismal vows, by, &c. but mercifully forgive and heal me, and let thy grace and the blessed influences of thy holy Spirit defend me against all temptations for the time to come. My full purpose is to endeavour after a thorough amendment of my ways, and thou hast promised to assist me therein ; O let thine arm be my Almighty aid, so shall I daily encrease in righteousness and holiness.

Keep me under the defence and care of thy good providence this night ; make my sleep safe and refreshing : fit me for my great change, that it may not surprize me unawares ; but that having led a

78 DEVOTIONS, &c.

holy life, I may be happy in my death, and have comfort and a well-grounded hope in thee.

Give all men grace to repent of all their sins, and to become thy faithful servants. Let all Christians live up to the laws of that religion which they profess. Bless these kingdoms wherein we live; save and defend thy Church from schism and heresy, and the King from all treasons and conspiracies; give to the rich and prosperous temperance and charity, to the poor and needy patience and content. Preserve our friends and relations in their souls and bodies; forgive our enemies, and make them kindly affected toward us. Hear these my prayers, O merciful Father, for the sake of thy Son our Advocate and only Saviour *Jesus Christ. Amen.*

*Our Father, &c.*

TUESDAY





## TUESDAY MORNING.

## The DECAD.



OW can we expect that God should attend to those petitions, which we offer so supinely and indevoutly, that we scarce at all attend to them ourselves?

2. Let thy prayers be offered with the heart, as well as with the mouth; and then God will be as ready to bestow what thou desirest, as thou thyself art ready to ask it.

3. If we pray with holy love and humble fear, trust and dependence on God, submission and resignation, faith and other spiritual virtues, God is honour'd by our prayers, and will reward them; tho' by reason of some bodily indisposition, that fixed attention of our minds, and fervency of our hearts, which we always endeavour after, should happen to be wanting.

4. Those graces which make up the very life and spirit of prayer; which God principally looks on, and prizes above all; are expressed every whit as much in the obedience of our lives, as by the prayer of our

## 80 MEDITATIONS *for*

lips: nay indeed as much more, as our actions are a more perfect expression and certain evidence of our inward dispositions, than our words can be.

5. Prayer without study is presumption, and study without prayer atheism.

6. In vain we attempt the conquest of any vice without strength from above: therefore in the hour of temptation we cannot be too earnest in prayer for the assistance of God's grace.

7. As God is never weary of doing us good, and as his mercies are new every day, so let us never be tired with his praise, nor neglect to pay him a daily sacrifice of thanksgiving.

8. It is very difficult, amidst the variety of business and diversions of the day, to preserve that fervour and zeal, which our morning meditations kindle in our souls: let therefore a lively sense of God, and frequent ejaculations and breathings toward heaven, keep the holy flame bright in our minds, which otherwise may decay, and by degrees go out.

9. By the frequent practice of religious meditation, we shall be furnished with variety of armour, to resist the manifold attacks of our spiritual enemy, and be provided with a proper antidote against every temptation that assaults us.

10. Thy

## TUESDAY MORNING. 81

10. Thy conversation ought to be in heaven, for there is thine home: and all things here should be no otherwise regarded, than as refreshments and conveniencies given to support us in our journey thither.

### *A Prayer for Tuesday Morning.*

Archb. LAUD.

**O** Eternal God and merciful Father, I give thee humble and hearty thanks (increase my thankfulness, I beseech thee) for all the benefits and blessings both spiritual and temporal, which in the riches of thy great mercy thou hast liberally poured down upon me, but especially the spiritual. Lord, let me not live but to praise and magnify thee and thy glorious name. Particularly I give thee most unfeigned thanks for my preservation from the time of my birth to this present moment; for bringing me safe to the beginning of this day: in which and all the days of my life, I beseech thee, preserve me from sin and danger in soul and body; that all my thoughts, words, and works, may tend to the honour and glory of thy name, the discharge

of my duty, and the salvation of my soul. Pardon, O Father of mercies, all my sins, whether by omission or commission, in thought, word, or deed; let them not cry oftner and louder in thine ears for vengeance, than my prayers for mercy and forgiveness; particularly forgive me my great and growing sins, such as, &c.

O Lord, against heaven and against thee have I sinned; but, I beseech thee, wipe them all out of the book of remembrances, which thou hast written before thee: and give me from henceforth a wise, a sober, a patient, an understanding, a devout, a religious, a courageous heart; chaste and temperate reins and thoughts; a soul full of devotion, to do thee service, and strength against all temptations, especially, &c.

O blessed Lord, enable me to fulfil thy commands, and command what thou wilt prepare my soul against thy coming, and come when thou wilt, O thou Saviour of all who hope in thee: do with me, as seems best in thine own eyes; only grant me a patient and penitent spirit; make my service acceptable to thee while I live, and my soul ready for thee, when I die.

give



## TUESDAY MORNING. 83

give me grace in this life, and glory in the life to come, through *Jesus Christ* our Lord and only Saviour.

Bless, O gracious Father, thine holy Catholick Church, fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O thou Holy One of *Israel*.

Bless all those, who are called to any office or administration in thy Church; replenish them with the truth of thy doctrine and innocence of life: accept all their offerings, and let their prayers be as precious incense in thy sight, that their cries and tears for thy people and the city of their God may not be in vain.

O Lord, hear the King in the day of his trouble; let thy name, O God of *Jacob*, defend him; send him help from thy sanctuary, and strength out of *Sion*; grant him his heart's desire, and fulfil all his mind. Set his heart firm on thee, and upon other things only as they are in  
D 6 and

## 84 DEVOTIONS, &c.

and from thee; that we his servants under thee may see with joy that thou helpst thine anointed, and wilt hear him from thy holy heaven, even with the saving strength of thy right hand.

Have mercy upon this kingdom, and forgive the sins of this people; turn thee unto us, bless us, and cause thy face to shine on our desolations. Comfort all the sons and daughters of affliction, especially those, who suffer for thy truth and righteousness sake: bless all my friends and relations; forgive all, if there be any, who are mine enemies; and give me that measure of thy grace, that for their hatred I may love them, for their cursing bless them, for their injuries return them kindnesses, and freely forgive them, as I desire to be forgiven, thro' thy merits and intercession, O blessed *Jesus*, who livest and reignest with the Father and the Holy Spirit one God blessed for ever. *Amen.*

*Our Father, &c.*

TUESDAY

## TUESDAY EVENING.

## The DECAD.

1. **B**E a lover of mankind, and do good unto all, according to thy power, without respect of persons.

2. The wants of the poor are loud and passionate orators; and all pleasures are empty and joyless, compared with the transcendent delights of Christian liberality.

3. How prevailing a motive is it to acts of charity, to consider that God is pleased to reckon all the good we do to his poor servants, as done to himself?

4. It is but a small instance of charity, to relieve the bodily wants of our neighbour, and at the same time to neglect to help him in the more important concerns of his soul.

5. The love of God always includes love to our neighbour; and therefore no pretence of zeal for God's glory must make us uncharitable to our brother.

6. Such as revile thee, and speak all manner of evil against thee, do thou esteem as thy great benefactors; for if thou rightly considerest the matter, thou shalt reap by them no small advantage.

7. If what is said or done against you **does** you no real hurt, you ought to despise it; **if**

## 86 DEVOTIONS *for*

if you suffer any thing by it, yet bear it patiently, and forgive it willingly for *Christ's* sake.

8. It is more glorious before God and man to pardon an injury, than to revenge it: and a victory gained over ourselves on such an occasion is more acceptable to God, than many acts of less difficult virtue.

9. How canst thou hate thy brother, who is made after the image of God as well as thyself; is equally the object of his love; is redeemed with the same precious blood, that was shed for thee; and an heir of the same promises of eternal life?

10. Be but careful to serve God, faithfully perform the duties of your calling, and thus love and forgive your neighbours; and you may be sure, God will never leave you nor forsake you.

### *A Prayer for Tuesday Evening.*

Archb. LAUD

**I** Offer unto thee, O Lord, my evening sacrifice, the sacrifice of a troubled spirit, a broken and a contrite heart, which thou hast promised not to despise. Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies do away mine offences:



## TUESDAY EVENING. 87

offences: let thy unspeakable mercy free me from the sins I have committed, and deliver me from the punishment I have deserved. Graciously look upon mine infirmities, and cleanse me from all filthiness of flesh and spirit; save me from every work of darkness, and give me grace with a pure heart and mind to follow thee the only true God.

Make me to remember thee on my bed, to think upon thee when I am waking, to commune with mine own heart, and search out my spirits, and to compose them in thee, that I may rise to thy service, and mine eyes prevent the night-watches, that I may be occupied in thy word. Thou hast preserved me from all the dangers of the day past, thou hast been my support from my youth until now; under the shadow of thy wings let me pass thro' the darkness of this night in comfort and peace. While I sleep let my heart wake; preserve me from the dismal sleep of sin, from all the black defiling pleasures of the night: quench the fiery darts, of the evil one, which he aims craftily against me: subdue the rebellions of my flesh, and lay asleep in me all earthly  
and

and worldly thoughts. Let not my sleep be intemperate and excessive according to the insatiable desires of the flesh, but sufficient to relieve and maintain nature; and whatever days thou shalt please to add to my life, let them be all devoted to thy service, to the advancement of thy honour and glory.

And, O thou Creator and Preserver of all mankind, have mercy upon all sorts and conditions of men; bless thy holy Catholick Church, wheresoever dispersed upon the face of the whole earth: purge her, good Lord, from all atheism, heresy, schism, superstition and factious maintenance of groundless opinions; that one faith, one Lord, one baptism may in all places be uniformly profess'd, as thy Church is, and can be, but one. And keep me, O Lord, a faithful living member, under Christ the Head of thy true Church his body, all the days of my life, and at the hour of my death.

Bless and preserve our Sovereign, make and keep him a devoted servant to thee, a constant pattern of thy Church and truth, treasure up in his heart thy hidden blessings, bless him in his person, in his  
actions,

## TUESDAY EVENING. 89

actions, in his relations, and in his people : grant him long life, and honour, and success all his days, and crown him with an eternal weight of glory in the life to come.

Bless all that labour under afflictions ; give them constant patience, or speedy deliverance, as seems best to thee, according to their several wants and necessities. Bless all my kindred and acquaintance, my friends, and benefactors (particularly, &c.) turn the hearts of mine enemies, that they may no longer hate me ; forgive me and them all our sins, and grant us mercy in the dreadful day of judgment, thro' the mediation and satisfaction of thy blessed Son *Jesus Christ*, to whom with thee, and the Holy Ghost the Comforter, be all honour, praise and thanksgiving, in all the Churches of the Saints for ever. *Amen.*


*Our Father, &c.*

WEDNES-



WEDNESDAY MORNING.

The DECAD.

1.  Sensual pleasures are vain, empty and unsatisfying, biggest always in expectation, mere vanity in the enjoying, and death in the consequence.

9. They who set their hearts upon them lose not only their labour and expectation, but also their innocence and purity, the peace of their own consciences, and the favour of Almighty God.

3. Suppress your sensual desires in their first approaches; for then they are weak and thou art strong: but if thou suffer them in their weakness to prevail over thy strength, how wilt thou resist them, when their strength is increas'd, and thy spiritual powers weaken'd?

4. He who willingly exposes himself to any temptation, when it was in his power to fly from it, is half conquer'd thereby.

5. Give not the least quarter to any corrupt affection; lest a spark break out into flame, and consume thee unawares.



## WEDNESDAY MORNING. 91

6. A man may as well pretend to be learned without study, and rich without industry, as to be pious and virtuous, without mortification and self-denial.

7. To preserve our chastity, our eyes, our ears, and our hands must be kept continent: we must look on nothing, read nothing, hear nothing, touch nothing, that may inflame our sinful passions, or dispose us in any manner to gratify them.

8. All these preliminaries to lust have a degree of guilt more or less, according as they obtain the free consent of our minds; and too often hurry us to a precipice, whence corrupt nature pushes us upon our ruin.

9. Luxury and intemperance are the root of lust and uncleanness; and if we would extinguish those impure flames, we must withdraw the fuel, which nourishes, and keeps them alive.

10. Idleness is the soil for all manner of vice to thrive in; but be constantly employ'd in some innocent business, and thou wilt leave no room for the unclean spirit to enter into thy soul and tempt thee.

*A Prayer*

*A Prayer for Wednesday Morning.*

Mr. NELSON

**I** Adore thee with all humility, O Almighty and eternal God, my sovereign Lord, and acknowledge that all I am, all I have, is the effect of thy unspeakable bounty: O give me such a sense of thine infinite goodness, that I may return unto thee all possible love and obedience.

I humbly and heartily thank thee, for all the graces and favours thou hast bestowed upon me; for creating me after thine own image, for preserving me by the daily protection of thy good Providence; for redeeming me by the death of thy blessed Son, and for the assistance of thine holy Spirit, to sanctify my corrupt nature: for causing me to be born in a Christian country, for blessing me with plentiful means of salvation, and for the glorious inheritance prepared for those who love thee and keep thy commandments. I also thank thee, for the many temporal blessings thou hast conferred

## WEDNESDAY MORNING. 93

ferr'd upon me; for the comfortable rest and sleep of the last night, and my preservation from all the accidents and dangers of it; for my health, strength, food, and raiment; for the comforts and conveniences, as well as necessities of life. O may I always delight to praise thy holy name, and above all thy benefits love thee the great Benefactor.

And, O Father of mercies, shut not up thy bowels of compassion towards me a vile and miserable sinner; despise not the work of thine own hands, the purchase of thy Son's blood: for his sake I most humbly implore the pardon and forgiveness of all my sins. I am heartily sorry that I have offended thee; I detest my sins, because displeasing to thee, who art infinite goodness, and am resolved, by the assistance of thy grace, to return no more to folly, to avoid all occasions of evil, and to walk before thee with a perfect heart.

I dedicate to thee, O Lord, my body and soul; and because thro' the weakness of my mortal nature I can do no good thing without thee, help me with thy grace, that all I shall do or suffer this day  
may

94 . DEVOTIONS *for*

may tend to thy glory, and the salvation of my own soul. Enlighten my mind with a true and thorough knowledge of my duty, and enable me by thy holy Spirit to perform it with care and diligence; make me sensible of my own vileness and corruption, and let me never want thy gracious assistance to correct and reform it. Defend me by thy Almighty power from all those snares and temptations which continually sollicit me to offend thee; particularly create in me, O Lord, a perfect abhorrence of all impurity, that I may escape the pollution, that is in the world thro' lust: cleanse me from all filthiness of flesh and spirit, that I may perfect holiness in thy fear: give me grace to possess my vessel in sanctification and honour, and to keep the temple of my body holy, that thy Spirit may always there inhabit. Grant, that I may beat down my body, and bring it into subjection; that I may ever watch and pray, or be some way profitably employed, that I may leave no room for any unclean spirit to enter into my soul and tempt me; and from all those bodily dangers, to which I am subject in this my pilgrimage here on earth

Keep



## WEDNESDAY MORNING. 95

Keep me all this day in innocence and in love to thee and to all men; let me manage all my temporal concerns with uprightness and integrity; do thou direct my paths, and teach me to guide my affairs with discretion: but let not the pursuit of the things of this life rob me of that time, which ought to be employed in the concerns of my soul, nor divert me from the serious thoughts of the world to come; that walking faithfully before thee all my days, and being found watching, when my appointed time shall come, I may from a life of righteousness be translated to a life of glory, through the merits of *Jesus Christ* our Lord.

Extend, O Lord, thy pity and compassion to the whole race of mankind: enlighten the Gentile world with the knowledge of thy truth, and bring into thy flock thine antient people the Jews; and let all, who name the Name of *Christ*, depart from all iniquity. Be gracious to thy holy Catholick Church; grant that she may always preserve that doctrine and discipline, which thou hast deliver'd to her; and let not the gates of hell ever prevail against her. Grant, that all our governors

96 · DEVOTIONS *for*

nors in Church and State may be useful and serviceable to thy glory and the public good, remembering the great account they must one day give. Be merciful to all, that are in any affliction or distress, that labour under poverty or persecution, under bodily pains or diseases, or under temptation or trouble of mind; be pleased to support and comfort them, and in thy good time to deliver them according to thy great mercy. Bless all my friends, relations, and acquaintance: those that are in sin convert, those that are in grace confirm and strengthen: unite us all, O God, to one another by mutual love, and to thyself by the constant practice of piety and holiness, thro' the merits of thy blessed Son our Saviour.

Finally, O gracious Lord, pardon, I beseech thee, the coldness and wandrings of these petitions, and deal not with me according to my prayers or deserts, but according to my necessities, and thine own rich mercies in *Jesus Christ* our Lord; in whose blessed name and words I conclude my imperfect prayers, saying,

*Our Father, &c.*

WEDNES

## WEDNESDAY EVENING.

## The DECAD.

**A**S nothing is more contradictory to the nature of God than pride, so nothing is so effectual to procure his grace, to preserve the continuance of it, and even to recover it, when it is unhappily lost, as humility.

2. Do nothing for vain glory, but all for the interest of religion: and value not at all the rumours of men, but seek the praise of God.

3. Be more willing to be taught, than to teach; and learn to be silent, before thou speakest; and rely not too much on thine own understanding.

4. Learn in the school of *Christ* the way of humility, meekness and patience; so shalt thou safely arrive at the glory everlasting.

5. Think not proudly on what you have, but humbly on what you want: be not puffed up for that you have received, but be humbled for that you have abused.

6. Never compare thyself with others; unless it be to advance them, and to depress thyself.

7. Our learning is then best, when it teaches us most humility; but to be proud

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of

of learning is the greatest ignorance in the world.

8. If thou art praised for a good action, remember it was God that wrought it in thee, and give him the glory: arrogate it not haughtily to thyself; for being proud of grace is the most sure way to lose it.

9. Divine grace is given to the humble, and chuses the contrite heart for the place of its residence.

10. God is to be thanked, even for our weaknesses, deformities and imperfections, and they are to be accepted as favours and mercies, as instruments to resist pride, and nurse humility.

*A Prayer for Wednesday Evening.*

Bp. KENY

**M**OST great and glorious Lord God, I desire to prostrate myself in all humility before thy divine Majesty, under a deep sense of my own unworthiness, and with shame, and sorrow, and confusion of face, to confess that I have by my manifold transgressions deserved thy severest visitations, even eternal rejection from thy presence. Father, I have sinned against heaven, and in thy sight; and am no more worthy to be called thy son; but I return

with



## WEDNESDAY MORNING. 99

with the prodigal, O let thy paternal bowels yearn on me, and for *Jesus Christ* his sake graciously receive me. Accept my imperfect repentance, and send thy Spirit of adoption into my heart, to instil into it true filial affections, that I may again be owned by thee for thy child, and call thee Father, share in the blessings of thy children, and at last become an inheritor of the kingdom of heaven.

O my God, fill my soul with so entire, reverential a love of thee, that I may love nothing but for thy sake, and in subordination to thy love. Give me grace to study thy knowledge, that the more I know thee, the more I may love thee. Create in me a sincere obedience to all thy commands, a submissive patience under all thy chastisements, and an absolute resignation to all thy disposals. May I ever have awful thoughts of thee; never mention thy venerable name, unless on solemn, just and devout occasions, nor even then without acts of adoration. O let it be the great business of my life, to glorify thy name, by my mouth, by my conversation, by my publick confession of thee before men, even unto death, when-

100 DEVOTIONS *for*

ever thou art pleased to call me to it; and by engaging all men, as far as lies in my power, to glorify and love thee.

Let thy unwearied and tender love to me make my love unwearied and tender to my neighbour, and zealous to procure and promote his health and safety, happiness and life, and ready to succour and relieve, comfort and pray for all, whom thy love or their own necessities and miseries recommend to my charity. Make me peaceful and reconcileable, always ready to return good for evil, to repay injuries with kindness, and easy to forgive. Make me, like thyself, all meekness and benignity, all goodness and gentleness, all forbearance and long-suffering. And, O thou lover of souls, let thy love raise in me a compassionate zeal to save the life, the eternal life of souls, and by fraternal, affectionate, and seasonable advice, exhortations, and reproof to reclaim the wicked, and to win them to thy love.

Be pleased, O Lord, to take me into thy protection this night, and defend me from all the dangers of it: refresh my body with such comfortable rest and  
sleep,

# WEDNESDAY EVENING. 101

sleep, that in the morning, with renewed vigour, I may be the better disposed to do thee all faithful service. Let no evil men, or evil spirits, approach to hurt me; let me lie down with holy thoughts of thee; and when I awake, let me be still with thee.

Shew mercy to the whole world, O Father of all; let the Gospel of thy Son run, and be glorified throughout all the earth: let it be made known to heathens and infidels, and obeyed by all that are Christians. Be merciful to this nation, wherein I live; grant that we may be so humble and reform'd, that we may be pardon'd and spar'd. Multiply thy blessings upon our Sovereign and all the royal family; give them grace, to exceed others, as much in goodness as greatness, and make them signal instruments of thy glory and the publick good. Be gracious to all those that minister in holy things, that they may diligently watch over the souls committed to their care, instructing them in saving knowledge, guiding them by their examples, praying for, and blessing them, exercising spiritual discipline in thy Church, and rightly and duly admini-

102 DEVOTIONS, &c.

string thy holy Sacraments. Visit in mercy all the children of affliction, relieve all their necessities, and lighten all their burthens; give them patience and submission to thy blessed will, and in thy due time deliver them from all their troubles.

Finally, O Lord, adored be thy goodness, for all the mercies both temporal and spiritual, which thou from time to time hast bestowed upon me; for the good things of this life, and the hopes of eternal happiness in the next. Particularly I offer to thee my humble thanks and praise, for thy preservation of me from the perils of the day past; if I have escaped any sin, it is the effect of thy restraining grace; if I have avoided any danger, it was thy hand directed me: to thy holy name be ascribed all honour and glory. O let the sense of all thy blessings have this effect upon me, to make me better, and to lead me to repentance: all which I beg for *Jesus Christ's* sake, in whose blessed name and words I farther pray unto thee saying,

*Our Father, &c.*


THURSDAY





## THURSDAY MORNING.

## The DECAD,

1.  Othing can be a greater abuse of that noble faculty of speech, which distinguishes us from brutes, and was bestowed upon us to glorify God, than to pollute it by false and deceitful, lewd and filthy, profane and atheistical talk.

2. There is nothing, in which the exercise of true piety is more concerned, than in the art of ruling, and restraining the tongue.

3. To other sins we are seduced, either by the hopes of pleasure or profit: but the profane common swearer freely gives his soul to the devil, without any thing in exchange.

4. They who punish the common rash swearer, may yet enjoin a solemn perjury; and if I chuse they should rather make havock of my goods than my conscience, my spoils become monuments of my piety, and plead my innocence before him, *who will not hold him guiltless, that taketh his Name in vain.*

## 104 MEDITATIONS *for*

5. The Commandments may have as good martyrs, as the Creed: for the same authority has required our obedience to the one, that exacts our faith of the other.

6. What a mockery is it for a man to be zealous for GOD, and rebellious against his KING, or to be true to his KING, and a rebel to his GOD?

7. He who pretends, I fear not God so much as he, may yet persecute me for honouring the King more than himself does; and my blood shed on that account becomes an acceptable sacrifice to God, who has commanded my subjection to the higher powers.

8. Do nothing against thy conscience either for fear or love: in things that are doubtful have recourse to the Holy Scriptures, and to the guides who are set over thee by God for thy soul's good, and if thou sufferest for thy obedience to them here, the brighter shall be thy crown of glory hereafter.

9. That mind is truly great, and only that, which stands above the power of all extrinsick violence; which keeps itself independent on the outward man; which can be free, when the body is in irons; sound and healthy, when that groans under torture; and is never more strong and vital, than when that languishes and expires.

10. He

## THURSDAY MORNING. 105

10. He that looks on the *eternal things* that are not seen, will through those opticks exactly discern the vanity of all that is visible and temporary; be equally unmoved by the terrors and allurements of the world, and neither frightened nor bribed out of his duty.

### *A Prayer for Thursday Morning.*

Bp. ANDREWS.

**A**Lmighty and everlasting God, I praise and bless thee from the bottom of my heart, that of thy infinite goodness thou hast preserved me this night past, and hast with the impregnable defence of thy providence protected me from the power and malice of the devil, and kept me both in soul and body from all his devices and snares; and raised me from sleep, the image of death, not leaving me to be stifled in the darkness of my sins, but vouchsafing me a longer space to repent of them. Withdraw not, I humbly intreat thee, the hand of thy protection from me, but take me into thy tuition this day; watch over me with the eyes of thy mercy, and direct me in the way of thy commandments. Endue me

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with

with those graces of thy holy Spirit, whereby I may pass this day and the rest of my life, to the praise and glory of thy name, the benefit of my neighbour, and the salvation of my sinful soul. Keep me, O Lord, from all sin; bridle and mortify my flesh, that I fall not into any transgressions, which may provoke thy wrath against me. Direct my soul and body, my words and actions, according to the rule of thy will: divert my heart from fastning too much on transitory pleasures, and convert it to delight in those eternal joys, which are the blessed effects of thy love.

And because I am not worthy, O Lord, that thou shouldest hear me, a wretched unworthy sinner; behold I set before thee the merits of thine only Son, who is the propitiation for our sins: for his righteousness sake pardon the offences of thy servant, and for thy mercies sake in *Christ*, grant me those good things, of which I am by the strict rule of thy justice most unworthy. Defend me, O Lord, in this my pilgrimage against the enemies of my soul; arm me with the armour of light against the concupiscence



## THURSDAY MORNING. 107

of the flesh, the temptations of the world, and malice of the devil; that having fought a good fight, and finish'd valiantly the course of this terrestrial warfare, I may be received into thy celestial kingdom.

In the mean time, O thou who fillest all things living with plenteousness, and feedest the young ravens, that call upon thee, be merciful unto me in the supply of those necessities, which I daily want: keep me in health and strength, give me food and raiment, and a competence sufficient to maintain me in that state of life, to which it hath pleased thee to call me. And grant that I may lead a quiet life in all godly conversation; that using thy blessings worthily, I may pass this life with joy and comfort, till it pleases thee to call me to a better.

Bless, O Lord, those whom thou hast set over us both in Church and State, govern their hearts in thy fear, and guide their understandings, to do those things, which will be acceptable to thee, and beneficial to this Church and kingdom. Give the King loving and loyal subjects, and confound and de-

# 108 MEDITATIONS *for*

feat his open and secret enemies. Comfort the comfortless and helpless; shew the light of thy truth to those who wander out of the right way: give to all sinners true repentance; strengthen and assist with thy grace those, who have begun well, that they may persevere in goodness: to all my friends, kindred and enemies, give all thy good blessings: keep us from all evil, and make us to continue in thy service to our lives end, and after the course of this miserable life is ended, bring us to thine everlasting kingdom, through *Jesus Christ* our Lord. *Amen.*

*Our Father, &c.*

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THURSDAY EVENING.

The DECAD.

1. **I**T is not any innate harshness in piety that renders the first essays of it unpleasant, but only the indisposedness of our own impatient and depraved hearts.

2. The commandments of God are just and honourable, pleasant and profitable: what

## THURSDAY EVENING. 109

what we do by his aid he rewards, as if done by our own strength, and requires our sincerity, as if it were perfect obedience.

3. Call not that *holy zeal* which is *bitter wrath*; nor that *Christian gravity*, which is *sullenness and pride*, nor that *moderation* which is *temporizing and lukewarmness*; nor that *humility*, which is *cowardice*; nor that *publick spirit*, which is *rebellion*.

4. Be zealous for God, and halt not betwixt *Christ* and the world: for *no man can serve two masters*; *thou canst not serve God and mammon*.

5. The less confidence we repose in earthly comforts, the more we ingratiate ourselves with God.

6. He who shelters himself under the shadow of the Almighty, is possess'd of a most impregnable fortress: for how can he fail of security, who has Omnipotence for his guard, or be deluded in his trust, who depends on Truth itself?

7. If we indeed honour God, we shall for his sake reverence his sanctuaries: keep holy the days set apart for his more solemn worship; obey, love, and support the ministers of his holy word and sacraments; and not dare to profane any thing that is appropriated to his service.

8. They who dare be bold with the things belonging to God, generally at last despise

110 DEVOTIONS *for*

despise God himself: and atheism is too often the last refuge of the sacrilegious.

9. Be not hasty in making vows; nor when made, if lawful, slow in performing them.

10. With idolaters, rebels, schismatics, and hereticks have no communion: *for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?*

*A Prayer for Thursday Evening.*

Bp. ANDREWS.

**O** Lord God, Father everlasting, to whose inexhaustible bounty we owe all honour and praise, I give thee all possible thanks, that thou hast vouchsafed to keep me this day from all evil; so that none of thy fearful judgments, to which I was justly liable, have fallen upon me: but of thy unspeakable mercy thou hast preserv'd me from them, and hast also liberally, and with a bountiful hand, supplied me with the necessaries of life, notwithstanding my great and manifold sins committed against thee.

O Lord,



## THURSDAY EVENING. 111

O Lord, I confefs that I have wafte  
the time, which thou haft given me for  
repentance, altogether idly, vainly and  
unprofitably, not confidering, that this  
day might have been the laft of my life;  
but have added and heaped up fin on fin,  
in thy all-feeing fight, as if I had flood  
in no fear of thee at all. O Lord, I  
acknowledge, that it is of thy goodnefs  
alone, that I am not confumed in my ini-  
quities; and to thy mercy be all the  
praise and glory thereof.

O thou Father of mercies, who defi-  
reft not the death of a finner, in the name  
and mediation of our bleffed Saviour  
*Jesus Chrift*, I moft humbly crave pardon  
for my fins: Lord, I repent, help my im-  
penitency; and for the time to come, wa-  
ter my heart with the dew of thy heaven-  
ly grace, that I may no longer bring  
forth weeds, fit only for the fire. Con-  
vert me, O Lord, and I fhall be convert-  
ed; open my eyes, direct my heart, and  
fo draw me after thee that I may no  
more return with the dog to his vomit,  
but ferve thee in righteoufnefs and holi-  
nefs all my days.

Lighten,

Lighten, O Saviour, my darkness, and mercifully keep me from all the dangers of this night; O Lord, into thy hands I commend my spirit; save me waking, and defend me sleeping, that I may watch in thee, and rest in peace. Suffer me not to sleep in sin, and to lie languishing in it unto death, and so be buried in the grave of thy holy judgments; but watch over my soul, and shelter it from temptation under the shadow of thy wings. Keep me from all evil dreams, and unclean thoughts; that being preserved by thy protection, and refreshed with comfortable rest, I may rise and offer to thee my daily bounden duty and service, and at the end of my pilgrimage may receive the crown, which thou hast promised to those, that love thee, in that day which no night shall follow.

Have mercy, O Father of the spirits of all flesh, on all mankind; convert all Jews, Turks and Heathens to thy truth; strengthen and confirm all Christians therein; bless the universal Church, unite it and heal its breaches, reform whatever is amiss in it, and establish it in truth and peace. Preserve and defend all Christian

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## THURSDAY EVENING. 113

tian Princes, especially our Sovereign; prosper and bleſs all his undertakings, and abate the pride and malice of his enemies. Bleſs the Clergy with ſoundneſs of doctrine and purity of life; the Council with wiſdom, the Judges with integrity, the magiſtrates with diſcretion, and the people with the grace of obedience and loyalty. Comfort and relieve thoſe who labour under any affliction of body or mind, who are in danger or want, in priſon or condemn'd to death. Thoſe that love and do good to me, reward ſevenfold into their boſom; thoſe who hate me without a cauſe, convert and forgive; and grant us all ſo to paſs thro' things temporal, that we finally loſe not the things eternal, through *Jeſus Chriſt* our bleſſed Saviour. *Amen.*

*Our Father, &c.*




FRIDAY



FRIDAY MORNING.

The DECAD.

1.  Reat thy body with severity and violence, and continue the rigorous discipline, till thy flesh be effectually subdued by the spirit; and the neglect of sensual pleasures shall be liberally recompens'd by the abundance of heavenly and intellectual joys.

2. It is the most fatal of all infatuations, to pamper and gratify our bodies, at the expence and extreme hazard of our souls.

2. This present state of morality is the only scene of action and improvement; and since this scene so suddenly may change, we are not safe in delaying our repentance one moment.

4. The sharpest afflictions in this life will quickly have a period; they have their interval of ease and comfort: but the miseries and tortures of the wicked in the next life have no end, no refreshment, no intermission.

5. He, who now stands tamely at the bar of men, and suffers for truth and righteousness



## FRIDAY MORNING. 115

teousness, shall be advanced to a throne among the Saints and Martyrs, to assist at the trial of his once insulting judges.

6. Let the afflicted and persecuted bless his bitter cup; for in the end he shall taste more refined and substantial delights, than the most uninterrupted prosperity could ever bring to the most voluptuous and fortunate.

7. The sackcloth of the penitent shall shine glorious, as the sun; when all the gay pomp of the gaudy sinner shall be trampled under foot, like dung.

8. The contempt of riches is the greatest of treasures; devout prayer the most delicious entertainment; alms the most prevailing advocate at the throne of grace; self-denial the most exalted pleasure; and the conquest of ill habits the most glorious triumph.

9. Bear constantly about you a lively idea of *Christ* crucified; consider carefully his life, and let the perfection of that shame you into the reforming of your own.

10. In all the changes and chances of this world, let thy will be intirely resigned to God: for he is All in all, eternal and unchangeable, perfect and happy in himself, absolute and sole Lord of the universe; and every creature is, and ought to be, entirely at his disposal.

*Peni-*

*A Penitential LITANY for Friday Morning.*

## I.

*p. 127 new ed. introduction* Dr. HICKES's Ref. Dev.

**O** God the Father of heaven, Maker of all things, *have mercy on me a miserable sinner.*

O God the Son, Redeemer of the World, *have mercy on me a miserable sinner.*

O God the holy Ghost, Sanctifier of the Church, *have mercy on me a miserable sinner.*

O holy, blessed and glorious Trinity, who art, who wast, and who art to come, *have mercy on me a miserable sinner.*

O everlasting King, immortal, invisible, who inhabitest that light, to which no man can approach; great in counsel, mighty in work, and of whose wisdom there is no end: *have mercy, &c.*

Thou, who madest all things for thyself, this world for the use of man, and man himself for the enjoyment of thee: *have mercy, &c.*

O God and Father of all, who art above

FRIDAY MORNING. 117

above all, and thro' all, and in us all;  
from whom, by whom, and in whom are  
all things; in whom we live, move, and  
have our being; *have mercy, &c.*

O Lord, who searchest the heart and  
triest the reins; who quickenest the dead,  
and callest those things that are not, as if  
they were; whose eyes are brighter than  
the sun, beholding all the ways of men:  
*have mercy, &c.*

O God, who takest no pleasure in ini-  
quity; with whom is no acceptance of  
persons; terrible in thy counsels towards  
the sons of men; whose anger none can  
withstand: *have mercy, &c.*

Thou, whose mercy is above all thy  
works, and even triumphs in the midst  
of judgment itself; O God most graci-  
ous, shewing mercy, even to a thousand  
generations, for thy covenant's sake; *have  
mercy, &c.*

O Father of mercies and God of all  
consolation; who by the death of thy Son  
hast redeem'd us, and by the grace of thy  
spirit dost sanctify all thy faithful people:  
*have mercy, &c.*

*Have mercy, O Lord, and spare me.*

*Have mercy, O Father, and hear me.*

Spare

# 118 DEVOTIONS *for*

Spare me, good Lord, and every soul  
that calls upon thee.

## II.

From all evil, and from all sin; but  
particularly from all pride and obstinacy;  
from vain-glory and self-sufficiency; from  
all avarice and covetousness: *deliver me,*  
*O Lord,*

From gluttony and surfeiting; from  
envy and hatred; from anger and ma-  
lice; from luxury and uncleanness; from  
sloth and inordinate anxiety: *deliver me,*  
*O Lord.*

From all hypocrisy and uncharitable-  
ness; from all baseness and pusillanimity;  
from all blindness and hardness of heart:  
*deliver me, O Lord.*

From all the perils and dangers of this  
day; from all sins, whether of omission  
or commission; and from all the snares of  
the world, the flesh and the devil: *deliver*  
*me, &c.*

By the might of thy omnipotency, by  
the majesty of thy glory, and by the mul-  
titude of thy mercies: *deliver me, &c.*

By the intercession of my blessed Sa-  
viour and Redeemer; for the sake of all  
that



FRIDAY EVENING. 119

that he hath done and suffered for us :  
*deliver me, &c.*

Now and at all times, when I cry unto thee ; but especially in the hour of death, and the day of judgment : *deliver me, &c.*

III.

I, a miserable sinner, beseech thee to hear me, O Lord, that it may please thee to give me thy grace, that I may worship thee, the Lord my God, in spirit and in truth, and serve thee only : *I beseech thee to hear me, good Lord.*

That I may love thee, with all my heart, with all my soul, and with all my strength ; that I may stedfastly believe in thee, give thee thanks always, and put my whole trust at all times in thee alone : *I beseech, &c.*

That I may honour thy holy name and thy word ; that I may remember my covenant with thee at my baptism, and all my renewed vows to adhere unto thee only, against all the temptations of the world, the flesh, and the devil : *I beseech, &c.*

That my conversation may be in all  
the

the simplicity of truth; that I may faithfully keep and perform what I promise more especially, if by invocation of thy name, tho' it be to my own hinderance *I beseech, &c.*

That my service of thee, both private and publick, may be without all superstitious fear, in true righteousness; that I may sanctify thy day by a holy rest, and keep the festivals of thy Church in exercises of religion and devotion: *I beseech, &c.*

That I may love my neighbour as myself; that I may do to all men as I would they should do unto me: *I beseech, &c.*

That I may obey and reverence with due honour my parents and superiors; and submit myself to the higher powers, not only for wrath, but also for conscience sake: *I beseech, &c.*

That I may be perfectly true and just in all my dealings; that I may injure no man's life, good name or honour, out of anger, malice or envy; and as I have opportunity may do good unto all men: *I beseech, &c.*

That by pouring thy love into me

heart

FRIDAY MORNING. 121

heart thou wouldst cleanse it from all inordinate desires of the flesh, and impure affections; that I may present my body a living and holy sacrifice, well pleasing unto thee: *I beseech, &c.*

That thou wouldst make me to grow in grace; that thou wouldst give me the true love of thee and my neighbour, with the contempt of myself, and the things of this world; and at length receive me into thine everlasting kingdom: *I beseech, &c.*

IV.

That it may please thee to preserve the holy Church universal; and to deliver every branch thereof from all false doctrine, heresy and schism: *I beseech, &c.*

That from the rising of the sun even unto the going down of the same thy name may be great among the *Gentiles*; and that all the kingdoms of the earth may become the kingdom of thy Son: *I beseech, &c.*

That thou wouldst have mercy upon all Jews, Turks, Infidels and Hereticks; open and enlighten the eyes of all that sit in darkness and in the shadow of death,  
F and

122 DEVOTIONS *for*

and guide their feet into the way of peace:  
*I beseech, &c.*

That all, who are called by thy name may make it their study to adorn by a good conversation the holy religion they profess; and that their works may to shine before men, even those, who yet know thee not, that they also may glorify thee, our Father, which art in heaven: *I beseech, &c.*

That thy kingdom may come unto all who truly call upon thee, in peace, righteousness, and joy of the Holy Spirit and that both thy name may be sanctified, and thy will be done, in us and by us, on earth, as it is in heaven by the holy angels: *I beseech, &c.*

That thou wouldst give to all Christian Princes and States unity, peace, and firm concord, with a true zeal for thy glory  
*I beseech, &c.*

That thou wouldst vouchsafe to defend the cause of the orphans and widows: succour all that are desolate and oppressed and to have pity on all who labour under any calamity in mind, body, or estate  
*I beseech, &c.*

That thou wouldst give them patience



FRIDAY MORNING. 123

under their afflictions, and spiritual wisdom to improve them to the advantage of their souls: *I beseech, &c.*

That thou wouldst be pleased to give me, with all thy faithful people, our daily bread, spiritual and bodily: *I beseech, &c.*

That thou wouldst graciously forgive us our trespasses, as we forgive them who trespass against us; and defend us continually under the shadow of thy wings, against all temptation, and deliver us from the evil one: *I beseech, &c.*

That neither by frailty, enticement, nor any torture, thou wouldst permit any of us to fall from thee; but wouldst perfect thy praise in us, by the steadfastness of our faith, and by the invincibleness of our love, to the beating down of Satan under our feet: *I beseech, &c.*

That thou wouldst hear always my prayers, and the prayers of thy Church; and that whatever we faithfully ask, for our selves and others, may through thy grace effectually obtain'd: *I beseech, &c.*

V.

O Father, in the name of thy Son,  
*beseech thee to hear me.*

F 2

O Lord,

124 DEVOTIONS, &c.

O Lord, my protector, behold me; and look upon the face of thy *Christ*.

Remember thy servant, O Lord, with thy good pleasure; and visit me with thy salvation.

Convert me, O Lord God of hosts; shew me the light of thy countenance, and I shall be whole.

Turn the scourge of thine anger from this land; and give peace in our time, O Lord.

O Lamb of God, who takest away the sins of the world, grant us thy peace.

O Lamb of God who takest away the sins of the world, have mercy upon us.

Lord, have mercy upon us.

*Christ*, have mercy upon us.

Lord, have mercy upon us.

*Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

## FRIDAY EVENING.

## The DECAD.

1. **B**Y labour and pain, with weeping and mourning is the kingdom of heaven obtain'd: but by honour and ease is paradise lost.

2. Howsoever it might fare with thee in this world, and whatever calamity and trouble thou labourest under, give thanks unto God: for he dispenseth all things providentially in this world, with a true and righteous judgment, after the counsel of his eternal wisdom.

3. Complain not against the dispensations of God, how severe soever: nor dare to find fault with that Providence, which you ought to adore.

4. A great gift of God it is, to be poor in this world for the sake of *Christ*, that thou mayest be great in the kingdom of heaven.

5. God in great wisdom and goodness appoints us to affliction, that we may learn to love and value him and heaven the more, be made sensible of our own impotence, and grow wiser and humbler by his chastisements.

6. How absurd is it, to endeavour to escape a momentary uneasiness, by committing such sins, as will in the end expose us to torments insupportable and eternal?

7. Then esteem thyself happy indeed, when thou canst even enjoy thy sorrows, and find a sensible satisfaction in suffering for Christ: for this is in a manner to attain heaven upon earth.

8. The Cross is the path, that leads to bliss, in which the holy *Jesus* and his blessed saints marched before us: and why should we expect to arrive at the heavenly *Jerusalem*, in a different way from them?

9. Our Saviour's crown of thorns preceded his crown of glory; how then can we hope for heaven by a life of softness, ease and pleasure?

10. The *Captain of our salvation* was made perfect thro' sufferings; and our conformity to him is our glory, and his delight.

*A Penitential OFFICE for Friday  
Evening.*

Bp. KENNEDY

**O** Lord God, with shame, and sorrow, and confusion of face, I confess and acknowledge thy infinite mercy and goodness towards me; my infinite vileness, and ingratitude to thee.

Thou, Lord, infinitely good and gracious, wast pleased, out of thy own free mercy and goodness to me, first to love



me, and excite me to love again: *glory be to thee.*

Thou, Lord, didst vouchsafe, of a miserable sinner, to make me a member of my Saviour, thy own child, and an heir of heaven: *glory be to thee.*

I, infinitely wicked and unworthy, have despised, rejected, and forfeited all the inestimable blessings to which I was entitled by my baptism: *Lord, have mercy upon me.*

Woe is me, wretch that I am; I have cut myself off, by my sins, from being a true member of *Christ's* mystical body, and from all the gracious influences I might have derived from my union to him: *Lord, have mercy upon me.*

Woe is me, wretch that I am; I have by my numerous provocations lost that holy Spirit of adoption, whereby I might become thy child, O God, and call thee Father; and am become a child of wrath: *Lord, have mercy upon me.*

Woe is me, wretch that I am; I have by my own wilful impiety disclaim'd my being an inheritor of the kingdom of heaven, and am become an heir of the kingdom of darkness: *Lord, have mercy upon me.*

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Woe is me; I have easily yielded to the temptations of Satan, and have done the works of my father the devil: *Lord, have mercy upon me.*

Woe is me I have greedily coveted and pursued the pomps and vanities of this wicked world: *Lord, have mercy upon me.*

Woe is me; I have indulg'd the sinful lusts of the flesh, and given myself up to work all uncleanness with greediness: *Lord, have mercy upon me.*

Woe is me; I have lov'd all things, which thou, O Lord, hatest; and am myself become odious in thy sight: *Lord, have mercy upon me.*

Woe is me; I have neither believed in thee, O my God, nor obey'd thee, nor lov'd thee as I ought, and as I solemnly vow'd I would: *Lord, have mercy upon me.*

O Lord God, most gracious and reconcileable, pity and pardon me.

II.

I lament, O Lord God, my detestable impiety, for having so long, so often, and so obstinately offended thee.

FRIDAY EVENING. 129

In the bitterness of my soul, O Father of mercies, I bewail and abhor my unworthiness, and the hardness of my heart, that has despised the riches of thy goodness, and forbearance, and long-suffering, which would have led me to repentance.

O Lord God, whatever thou denyest me, deny me not a broken and a contrite heart.

O that my head were waters, and mine eyes fountains of tears; that I might weep much, and love much, having much to be forgiven.

Lord, hear me, help me, save me, for thy own gracious promise sake, for thine own tender mercies sake, for the merits and sufferings of JESUS thy beloved, in whom thou hast made penitents accepted.

III.

I have sinned, O Lord God, I have sinned, and done evil in thy sight; but I repent and turn unto thee.

I confess and forsake my wickedness, and am sorry for my sin.

It grieves me, O most amiable goodness, it grieves me, that ever I offended thee.

With all my heart, O God, do I now renew my vows, which, alas! I have so often violated.

O Lord God, I for the future renounce the devil, that arch-rebel against thee with all his apostate angels.

I renounce all his worship, all his impious suggestions, delusions and temptations; I renounce all his works, those sins of the spirit; all tempting others to sin, all hatred of holiness, and apostacy.

I utterly renounce, O Lord God, the pomps and vanities of this wicked world; all covetous desires of honour, riches and pleasure, and all sinful excesses in things lawful.

I renounce all evil customs, and evil companions; all that is vain and wicked in the world; all that friendship with the world, which is enmity with thee; and all things, that may alienate my heart from thee.

I renounce all worldly comforts and possessions; all my natural relations; year and my own life also; whenever they stand in competition with my duty to thee.

I utterly renounce, O Lord God, all



FRIDAY EVENING. 131

the sinful lusts of the flesh, all the inordinate desires of my own corrupt nature, and of my carnal mind, which is enmity with thee.

I renounce all carnal lusts, which war against thee, and against my own soul; all sloth and idleness; intemperance and lasciviousness; and filthiness of flesh and spirit, which renders us unclean in thy sight.

O Lord God, I utterly renounce all things that may any way displease thee: from them all let it be thy good pleasure to deliver me.

IV.

Turn thou me, O Lord God, and so shall I be turned: turn the whole stream of my sensual affections from the love of this world to the love of thee.

Father, accept my imperfect repentance, compassionate mine infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, fix my unstableness; and let thy love ever rule in my heart, through the merits and sufferings, and love of thy Son, in whom thou art always well pleased.

## V.

For my preservation from the perils of the day past, and for all the blessings thereof, all love, all glory be to thee, O Lord.

O God, my defender, keep, and protect, and bless me this night, and preserve me from sin and danger for thy mercy's sake.

I will lay me down in peace to take my rest; O my God, under the shadow of thy wings make me to dwell in safety.

Into thy hands, O God of truth, I commend my soul, which thou hast redeemed: O suffer not the purchase of thy Son's most precious blood to perish.

All love, all glory be to thee, O God, the Father, who hast made me, and all the world.

All love, all glory be to thee, O God the Son, who hast redeemed me and all mankind.

All love, all glory be to thee, O God the Holy Ghost, who sanctifiest me, and all the elect people of God.

Lord, hear me and accept me; pardon my failings, and supply all my wants,  
and

## SATURDAY MORNING. 133


and the wants of all thy faithful people,  
which I sum up in the words of thine own  
beloved Son *Jesus Christ* our Lord;

*Our Father, &c.*



## SATURDAY MORNING.

### The DECAD.

1.  OD and religion have in them  
a solid and substantial good; the  
one as our utmost end and  
happines; the other, as the  
best proportioned means to attain it.

2. To seek for happines from the enjoy-  
ments of this world is to seek the living  
among the dead; to search for felicity among  
those things, which are the very root and  
fountain of all our misery.

3. All things in the world are in them-  
selves good; but when we propound them  
as the greatest and highest good, that we  
expect satisfaction from, this turns them all  
into vanity.

4. Let us have the same opinion of the  
things of this world, in the time of health  
and prosperity, as we shall certainly have,  
when we lie languishing and drawing nigh  
to

## 134 MEDITATIONS *for*

to eternity : so shall we with a generous scorn live above the world, and despise it.

5. Why should we set our hearts on those vanities, which, when we have most need of comfort and support, are either so faithless, that they will not, or so weak, that they cannot help us?

6. Let not our bodies, which are but dust and meat for worms, so engross our time and care, as to entice us to neglect our immortal part, our never-dying souls.

7. The soul is a spirit ; and ought not to be unequally yok'd to the dregs and dross of earthly enjoyments.

8. The exigences of the outward man the enjoyments of this world may supply ; but the greatest abundance of them can never quiet a troubled conscience, nor appease an angry God, nor remove the condemning guilt of the least sin.

9. So vain and empty are all temporal pleasures, that they have scarce any proof of their reality, but the pain and torment they bring with them.

10. The wise man sums up the true value of all things in this world, in these two words *vanity* and *vexation* : and at what price would you rate *vanity*, which is nothing? or *vexation*, which is worse than nothing?

*A Prayer*



## SATURDAY MORNING. 135

### *A Prayer for Saturday Morning.*

Bp. TAYLOR.

**O** Almighty God, great Lord of heaven and earth, I, a miserable sinner, with fear and shame cast myself down before thee, humbly confessing my manifold sins and unsufferable wickednesses, by which I have deserved thy wrath, and eternal separation from the sweetest comforts of thy presence. I confess, O great God, that I have sinned grievously against thee by thought, word, and deed, by night and by day, in private and in publick, particularly, &c. my sins of omission are infinite, and my sins of commission cannot be number'd: thy words and laws, O God, are holy, and thy judgments are terrible; but I have broken all thy righteous laws, and incurred thy severest judgments; and where shall I appear, when thou art angry with me?

But, O Lord my Judge, thou art also my Redeemer: I have sinned, but thou, O blessed Jesus, art my Advocate: have mercy upon me, a most miserable sinner;  
enter

136 DEVOTIONS *for*

enter not into judgment with me, lest I die; but spare me, gracious Lord, spare thy servant whom thou hast redeemed with thy most precious blood: O reserve not evil in store for me against the day of vengeance, but shew thy goodness in me, and let thy mercy be magnified upon me: deliver me from the power of sin, and preserve me from the punishment of it.

Thou, whose mercy is without measure, whose goodness is unspeakable, despise not thy returning servant, who earnestly begs for pardon and reconciliation; grant me the forgiveness of what is past, and a perfect repentance of all my sins, that for the time to come I may with a pure spirit, a broken and contrite heart, sanctified lips and holy desires, serve thee religiously; walking humbly with my God, conversing justly and charitably with men, possessing my soul in patience and holiness, and my body in sanctification and honour.

Thou, who dwellest in the light, to which no man can approach, in whose presence there is no night, in the light of whose countenance there is perpetual day;

## SATURDAY MORNING. 137

day; I thy servant, whom thou hast preserved this night, who live by thy power this day, bless and glorify thee, for the defence of thy Almighty Providence; and humbly pray thee, to grant, that this day, and all the days of my life, may be holy and peaceable, healthful to my body, and profitable to my soul. Send thy holy Spirit, the Spirit of peace, to be the guide of my ways, the guard of my soul and body. Save, defend, and keep me in thy fear and love; give unto me the light of thy countenance, peace from heaven, and the salvation of my soul, in the day of the Lord *Jesus*.

Hear also my prayers for thy holy Catholick Church; unite all her divisions, extirpate out of her all heresies and false doctrines, accept her spiritual sacrifices; let her live by thy Spirit, and reign in thy glory. Remember all them, whom thou hast appointed to be stewards of thy holy mysteries; give them such wisdom and charity, such diligence and zeal, that they may be guides to the blind, comforters to the weary and heavy laden; that they may strengthen the weak, and confirm

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confirm the strong, boldly rebuke sin, and patiently suffer for the truth.

Preserve, O great King of heaven and earth, all Christian Princes, more especially our gracious Sovereign: crown them with justice and peace, and with the love of God and their people: let holiness be the ornaments of their heads, and let the anointing from above make them sacred and venerable, wise and holy; that being faithful servants of thee, the King of kings, they may inherit a crown of everlasting glory.

O blessed God, who art rich in mercy and compassion, have mercy on all states of men and women in the Christian Church: remember the poor and needy, the widow and fatherless, the friendless and oppressed; relieve their necessities, comfort their sorrows, strengthen their weakness: heal the sick and languishing, and them that draw near unto death; and suffer not Satan to prevail over them in the day of their calamity; give them deliverance, when thou see'st expedient for them, and in the mean time a sanctified use of thy rod.



## SATURDAY MORNING. 139

Let these my prayers, O Lord, find access to the throne of grace, thro' the Son of thy love, our blessed Mediator and Advocate *Jesus Christ* the righteous; to whom with thee, O Father, in the unity of the spirit, be all glory and thanks, all honour and power, all love and obedience, all majesty and dominion, for ever and ever. *Amen.*

*Our Father, &c.*

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## SATURDAY EVENING.

### The DECAD.

1. **K** Nowing the frailty of our lives, and the certainty of our dissolution, let us by repentance and holiness so prepare ourselves for death, as to make it only an happy transition from a temporal to an eternal life, and an inlet into endless bliss and joy.

2. Our very life is nothing else but a succession of dying; every day and hour wears away part of it; and so far as it is already spent, so far we are already dead and buried.

3. Our very graves were once living; we dig thro' our forefathers, and must shortly

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ly become earth ourselves, to bury our posterity.

4. Devote not the flower and spirit of thy life to sin and luxury, nor think to put on God with the dregs thereof: for he will not accept the devil's refuse.

5. It is too late to think of becoming new men, when we are ceasing to be; or of reforming our lives, when we are ending them.

6. Do nothing but what thou wouldst be content to be found doing, when *Christ* shall come to judge thee: and live so, as if every day were thy last, and the very next to eternity.

7. Let us be willing to die, when God calls; and look on a speedy summons out of this world, as an act of mercy, to prevent the many sins, and many calamities of a longer life.

8. In contemplation of the resurrection a Christian may look on death as a hurtled thing, vanquish'd, disarm'd of its sting; and no longer the king of terrors, but a friendly introducer into those everlasting joys which the blood of *Christ* hath purchased for him.

9. *Christ* hath given us the victory over sin and death; why should we then be terrified at the approach of our last moments since the bitterness of death is past, and the grave is swallowed up in victory?

## SATURDAY EVENING. 141

10. Let the precious promises, and exceeding great rewards, reserved in store for them who love God, teach us constancy and perseverance in doing and suffering his will, and oblige us to the utmost industry and diligence in his service ; *forasmuch as we know, that our labour shall not be in vain in the Lord.*

### *A Prayer for Saturday Evening.*

Bp. TAYLOR.

**O** Almighty Father, who gavest the sun for a light by day, and the ordinances of the moon and stars for a light by night ; vouchsafe to receive me this night, and ever, into thy favour and protection ; defend me from all sad casualties and evil accidents ; and rule and govern me with thy holy Spirit, that I may pass this night without sin, and be preserved from the infection of every temptation. Let not the sins of this day deprive me of thy gracious protection ; but let thy merciful ears be open to my prayers for pardon and forgiveness.

I desire, O Lord, with sorrow and shame to confess my sins unto thee, and to  
humble

humble myself, at the remembrance of folly; O thou God of pity and compassion, have mercy on me; for thou art our Father, merciful and gracious, and hast revealed to us thine infinite mercies in *Jesus Christ*: for his sake give me true penitence, and the perfect remission of my past sins; wash my soul in the blood of the holy Lamb, and the baptism of repentance; and grant, that I may henceforth live a holy and a blessed life, in all godliness and honesty, increasing in the knowledge of God, and being fruitful in every good work. O let it be the work of my life to obey thee; the joy of my soul to please thee; that in a constant and faithful discharge of my duty, I may watch for the coming of my Lord, and be ready to enter in with him, at whatsoever hour he shall come.

Thou, O Lord, who by thy blessed Son, our most gracious and most holy Redeemer, hast subdued all the powers of hell and the grave, taken away the sting of death, and broke in pieces the powers of darkness, have mercy upon me now, and at the hour of death: O let me not be  
snatch'd



# SATURDAY EVENING. 143

snatch'd away unprepar'd, nor surpriz'd in any act of sin, nor call'd upon, when my lamp is untrimm'd: let my death (if it be thy blessed will) be neither violent nor untimely, but after the ordinary visitation of men; preserve my reason and religion, my faith and hope, my sense and speech perfect and useful to the last of my days; and grant, that I may die the death of the righteous, and my future state be like his.

Defend, O Lord, and preserve thy Church, from all heresy and schism; from the conspiracies of the atheists and the sacrilegious; from all that persecute and oppose the truth: and give unto them, who serve thee in the ministries of religion, wisdom and holiness, the blessings of peace and righteousness, and the powerful aid of thy holy Spirit.

And, O Almighty God, who rulest in the kingdoms of men, by whom kings reign, and princes decree justice, defend those with thy mercy, whom thou hast adorn'd with thy power; advance the just interests, and preserve the persons, of all Christian Princes, especially our most gracious King; defend and save them from  
all

# 144 DEVOTIONS, &c.

all treasons and conspiracies; give them long life and peace in this world, and a crown of glory in the world to come.

With a propitious eye, O gracious Comforter, behold all, that are in affliction; hear the sighings of the distressed, the groans of the sick, the prayers of the oppressed, the desires of the poor and needy; give them patience under their sufferings, and a happy issue out of all their afflictions

These my prayers, O most merciful Father, vouchsafe to hear, thro' the mediation of *Jesus Christ* our Redeemer and most merciful Saviour, who with thee and the Holy Ghost together is worshipped and glorified, in all the Churches of the Saints one God blessed for ever. *Amen.*

*Our Father, &c.*



*Morn*

*Morning Prayer for a Family.*

O Eternal God, and most merciful Father! look down upon us thy unworthy creatures, who present ourselves before the throne of thy majesty and glory, to offer unto thee the morning sacrifice of our unfeigned praises for the many and undeserved favours bestowed upon us; for creating us reasonable creatures, and continuing our understanding, limbs and senses, entire to this present time; and for protecting us from the dangers of the past night; refreshing us with sufficient rest, and bringing us safe to the beginning of this day.

But more especially we glorify thy name for thine infinite love, in the redemption of the world, by thy beloved Son *Jesus Christ*; for the means of grace, and for the hope of glory. O Lord, give us all grace to praise thee, not only with our tongues, but by living in obedience to thy holy commands all the days of our life.

Good God, makes us truly sensible of, and penitent for, all the sins that we  
 G have

## 146 MORNING PRAYER.

have committed against thy Divine Majesty, in thought, word, or deed. Wash away their guilt with the precious blood of thy dear Son; be reconciled to us for his sake, and save us from the wrath to come.

Draw our minds from the love of this world, and teach us to use it with temperance, sobriety, and moderation; with an entire trust and dependance on thy fatherly care and good providence, and with a perfect submission to thy blessed will in all things.

O Lord, root out of our hearts all pride and envy; all hatred, malice, and ill will: put away from us all censoriousness and uncharitableness; all lying and flandering, and whatever else is contrary to a truly Christian spirit; and endue us, we most humbly pray thee, with that meekness and humility, which is in thy sight of so great value, and with all those holy and Christian dispositions, which thou lovest and delightest in.

Instruct us in all the particulars of our duty which we owe to thee, our neighbour, and ourselves. Guide and conduct us by thy good Spirit through all the business of this life.



ness and affairs of this life. Teach us to act with faithfulness and honesty in every thing that we take in hand; and give us such a dread of thy displeasure, and such a sense of thy continual presence with us, as may secure us by thy grace, against all the temptations of the world, the flesh, and the devil.

O Lord, assist us this day, with the gracious motions of thy Holy Spirit, that we may continually arise from the

*Omit this  
on Sunday  
Morning.*

death of sin unto a life of righteousness; preserve us from the dangers of evil company, from the deceitfulness of our own hearts, and defend us more especially from those sins, that are most apt to betray and ensnare us. Let thy blessing accompany all our honest labours and endeavours, and vouchsafe us such a measure of health and other temporal mercies as thou seekest best and most fitting for us. We desire, O Lord, to leave ourselves and all our affairs in thy hands, humbly beseeching thee to take us and all that belong to us under the protection of thy good providence, and so to bless, direct, and guide us in this life,

## 148 MORNING PRAYER

that we may at last obtain that greatest of all blessings, the eternal salvation of our immortal souls, through the merits, and for the sake of thy dear Son, our Saviour *Jesus Christ*, for whom our souls do bless and praise thee, and in whose most holy words we sum up our own and the wants of all mankind, saying, *Our Father*, &c.

*On Sunday Morning  
this is to be used in-  
stead of the preceding  
paragraph.*

O merciful Father,  
be pleased to prepare  
our hearts this day for  
thy worship and ser-  
vice with fervent zeal

and hearty devotion, that we may enter into thy gates with thanksgiving, and into thy courts with praise: that no vain imaginations may disturb our minds; but that our prayers may be like incense acceptable unto thee, thro' the intercession of *Jesus Christ*. Lord, help us to attend diligently to the precepts and instructions of thy holy word, that we may retain them in our minds, and they may influence our lives and actions; that we may not be hearers of thy word only, but likewise doers of it, and so may be blessed in the deed.

O Lord,

O Lord, we most humbly beseech thee to hearken graciously unto the prayers, and accept of the praises, which are offered unto thee this day by thy holy Catholick Church throughout the world, and send down thy blessings upon her, that all who profess and call themselves Christians, may be brought out of heresy and error, may be delivered from all dangers and calamities, may depart from all iniquity, and devoutly serve thee in all manner of good works, unto their lives end.

Good Lord, hear our prayers, and grant our requests; and conduct us safely through all the changes and chances of this mortal life; and hereafter receive us into thy heavenly kingdom, for thy well-beloved Son's sake, *Jesus Christ*, our dear and only Saviour, in whose blessed name and words we conclude our prayers, saying,

*Our Father, &c.*

## 150 EVENING PRAYER.

### *Evening Prayer for a Family.*

*O holy, blessed, and glorious God, have mercy upon us miserable sinners; let the prayers and supplications of thy servants be acceptable unto thee, through Jesus Christ, our Mediator and Advocate. Amen.*

**O** Almighty God, and gracious Father, thou hast establish'd the heavens and the earth in a wonderful order, making day and night to succeed each other, for the comfort and refreshment of mankind; we make our humble address to thy divine Majesty, begging of thee mercy and protection this night and ever. O Lord, pardon all our sins, our vain thoughts, light or rash words, and our irregular actions; and whatever we have done amiss this day or at any time before, be fully reconciled unto us in the blood of thy dear Son.

Behold, O God, our souls are troubled at the remembrance of our sins, and the frailty of our flesh, subject to many temptations, and unable to resist them. O Lord God of mercy, we earnestly beseech



beseech thee so to assist us with thy Holy Spirit, that we may mortify all our sinful inclinations, vain desires, and disorderly passions, that as we have formerly served diverse lusts and vicious appetites, so now we may wholly dedicate ourselves to thy service, and the practice of a holy life.

Convince us truly, O Lord, of the great folly and danger of sin, and teach us ever to value thy love above all things, and to esteem thy favour more than life itself; and grant that we may pass through all the temptations of this world with peace, and innocence, and safety; and enable us to fight manfully against our great adversary the devil, who is daily lying in wait to destroy us.

Suffer us not, O merciful God, to be led away by the vain and foolish customs of this world, nor seduced from our duty by the company and example of wicked men; but grant that we may make thy laws the rule of all our actions, and let it be our constant and most zealous endeavour to please thee above all things, and faithfully to discharge our duty in the several places and stations wherein thy providence is pleased to place us.

## 152 EVENING PRAYER

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us duly mindful, that thou art present every where, and privy to our most secret thoughts; that we may never dare to do any thing but what thou approvest, and of which we may give a comfortable account at the great day of the Lord *Jesus*. O fit and prepare us for that solemn time, by a virtuous and holy life, that when we come to appear before the great Judge of all the world, we may be found of the number of those happy souls, whom he shall then pronounce blessed.

Extend thy goodness, O Lord, to all mankind; have mercy upon all *Jews*, *Turks*, Infidels, and Hereticks, and bring them to the light, and knowledge, and practice of thy laws.

Bless all our governors both in Church and State; make them all in their several places and stations useful and serviceable to thy glory, and the good and welfare of this Church and Nation.

Send down thy blessings spiritual and temporal upon all our friends and relations; do good to those who have done

or wish'd us evil, and vouchsafe unto every one of us, and to all Christians, whatever thou knowest to be best, in reference to our temporal and eternal welfare.

Comfort and relieve all those that are afflicted or distressed in mind, body, or estate; give them patience and submission in their troubles, and in thy own due time grant them a happy issue out of all their afflictions. And as we pray unto thee, O God, for ourselves and others, so we desire to bless and praise thy holy name, for all thy manifold mercies and favours, vouchsafed to us and all mankind. We give thee hearty thanks for preserving us this day past, and the rest of our lives, from innumerable accidents and dangers, for our health, strength, peace and safety; for providing for our bodies, and taking care of our souls. But above all, for thine inestimable love in the redemption of the world by our Lord and Saviour *Jesus Christ*, for the means of grace, and for the hope of glory. O Lord, imprint on our hearts such a deep sense of thy mercies, that we may shew forth thy praise, not only with our lips; but in our lives, by giving up ourselves

## 154 EVENING PRAYER

to thy service, and by walking before thee in holiness and righteousness all the days of our lives.

Finally, O Lord, we commend our selves, our souls, and bodies, and all that belong to us, to thy fatherly care and good Providence, beseeching thee to take us this night under thy almighty protection, that no evil come near to hurt us. Refresh our bodies with quiet rest; and sleep, and our souls with the consolations of thy Holy Spirit; and when thou shalt think fit to take us out of this world, give us everlasting rest and peace in thy eternal kingdom, through the merits and for the sake of our blessed Saviour and Redeemer *Jesus Christ*, who has taught us when we pray to say,

*Our Father, &c.*

*A Prayer, which may be added to the daily Evening Prayer on the Lord's Day.*

**M**OST gracious God, we return thee our most humble and hearty thanks for permitting us this day to attend upon thee, together with our Christian



Christian brethren, in the publick duties of thy worship and service, to offer up our praises and prayers to thy divine Majesty, to hear thy holy word read and preach'd by the ministers of thy Gospel.

O Lord, pardon all the wandrings and disorders of our minds, and whatsoever else thou hast seen amiss in us this day past in any of our thoughts, desires, expressions, or actions; forgive the iniquities of our holy things, and graciously accept our sincere, though weak, endeavours to serve thee.

And as we have been taught, exhorted, and encouraged out of thy holy word, so help us all the week following to testify the truth and honesty of our hearts in all this, by a blameless conversation; in all humility, meekness, temperance, righteousness, charity and peace, with all them that call on the Lord out of a pure heart.

Help us by the use of all the means of grace and salvation to grow in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*, fitting us more and more for the seeing and enjoying thee our God, and our blessed Redeemer in the life to come: and grant that when we

shall cease to praise and serve thee with thy Saints on earth, we may continue to be so employ'd with the blessed spirits in heaven.

O Lord, hear us from heaven thy dwelling-place; forgive the sins of our persons, and the sins of our prayers; and do more for us than we are worthy to expect at thy hands, for his sake, who alone is worthy, even *Jesus Christ*, our Mediator and Redeemer. *Amen.*

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*A Grace before Meat.*

**W**E acknowledge thy goodness, O Lord, in making this provision for us; pardon our sins, which render us unworthy of these and all other thy mercies; and bless us with a thankful use of thy creatures, that they may never minister to luxury or sensuality; but that we may be enabled, through the strength of them, to do thee all faithful service, thro' *Jesus Christ* our Lord. *Amen.*

*After Meat.*

**B**lessed be thy holy name, O Lord, for thus feeding and sustaining us thine unworthy

unworthy creatures; teach us to labour for the meat which endureth to everlasting life; that as we are maintained by thy bounty, so we may live to thy praise and glory, thro' *Jesus Christ* our Lord. *Amen.*



PRAYERS and THANKSGIVINGS to be used at Noon, or any other time of Retirement.



**I**N the PRIMITIVE CHURCH, there were, besides morning and night, four other times every day, which were called HOURS OF PRAYER; and the zeal of those first Christians was such, as made them constantly observ'd: This pious example, it is much to be wish'd, that all those, who are not by any necessary business prevented, would constantly imitate; and that none may be to seek how to exercise their devotions at such times, I have added the following collection of PRAYERS and THANKSGIVINGS; out of which the devout Christian may select for his present use, what best suits the wants and necessities of his soul.

*A Para-*

# 158 PRAYERS for diverse

## *A Paraphrase on the LORD'S PRAYER.*

Archb. LAUD.

*Our Father,  
Which art in  
heaven,  
Hallowed  
Be thy name,*

*Thy kingdom  
come ;*

*Thy will be  
done on earth,  
as it is in hea-  
ven :*

*Give us this  
day our  
Daily*

*Bread ;*

*And forgive  
us our trespass-  
ses, as we forgive  
them that tres-  
pass against us ;*

Though offended, yet a  
Father.

More eminently there,  
but not there only.

In me, by me, upon me.  
The name of a Father in  
us, that we may become  
sons of thee our Father.

To destroy the kingdom  
of sin, by which death and  
the devil reign.

By me, who am but  
earth, as it is by thy holy  
angels.

Our own, lawfully got-  
ten.

As the necessity of each  
day requires.

The spiritual food of our  
soul, and also that of our  
body.

Forgive us our talents,  
who forgive others their  
pence.



## CHRISTIAN GRACES. 159

*And lead us  
not into tempta-  
tion ;*

*But deliver us  
from evil ;*

*For thine is  
the kingdom,  
The power,*

*And the glo-  
ry, for ever and  
ever,*

Nor suffer us to enter  
into temptation, when we  
are led away, and ready to  
yield to it.

From that author of evil  
that is without us, the de-  
vil and the world ; and from  
the author of evil that is  
within us, our own flesh ;  
from the evil of sin by thy  
grace, and from the evil of  
punishment by thy mercy ;  
from all evil by thy peace.

Absolute in itself.

Independant on any other.

Shining round about all  
things, and in all things :  
and from thee, and by thee,  
and to thee, in the glory  
and salvation of thy ser-  
vants. *Amen.*



*A devout*

160 PRAYERS *for diverse*

*A devout Prayer, which may be used at all times.*

Bp. COZENS.

**G**Rant me, gracious Lord, a pure intention of my heart, and a steadfast regard to thy glory in all my actions; possess my mind continually with thy presence, and ravish it with thy love; that my only delight may be, to be embraced in the arms of thy protection. Be thou a light unto mine eyes, musick to my ears, sweetness to my taste, and a full contentment to my heart; be thou my sun-shine in the day, my food at the table, my repose in the night, my cloathing in nakedness, and my succour in all necessities.

Lord Jesus, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and all that is mine, as it seemeth best to thee, and to the glory of thy blessed name. I am not now mine own, but thine; therefore claim me as thy right, keep me as thy charge, and love me as thy child: fight for me when I am assaulted;

## CHRISTIAN GRACES. 161

faulted; heal me when I am wounded, and revive me when I am destroyed.

My Lord, and my God, I beseech thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for thy benefits, fear of thy judgments, love of thy mercies, and mindfulness of thy presence for evermore. Make me humble to my superiors, and friendly to my equals; ready to please all, and loth to offend any; loving to my friends, and charitable to mine enemies. Give me modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness in all my actions. Let thy mercy cleanse me from my sins, and thy grace bring forth in me the fruits of everlasting life.

Lord, let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dullness, true without doubleness, fearing thee without desperation, and trusting in thee without

162 PRAYERS for diverse

out presumption. Let me be joyful for nothing, but that which pleaseth thee; nor sorrowful for any thing, but that which doth displease thee: and that labour be my delight, which is for thee; and let all the rest weary me, that is not in thee. Give me a waking spirit, and a diligent soul that I may seek to know thy will; and when I know it, may perform it faithfully, to the honour and glory of thy ever blessed name. *Amen.*

*For Faith.*

**O** Blessed Lord, whom without faith it is impossible to please, let thy Holy Spirit, I beseech thee, work in me such a faith, as may be acceptable in thy sight, even that faith, which worketh by love: O let me not rest in a dead ineffectual faith, but grant, that it may be such, as may shew itself by my works; that it may be that victorious faith, which may enable me to overcome the world, and conform me to the image of *thou Christ*, on whom I believe; that at the last I may receive the end of my faith  
even



## CHRISTIAN GRACES. 163

even the salvation of my soul, through the same *Jesus Christ*, our blessed Redeemer. *Amen.*

### *For Hope.*

**O** Lord, who art the Hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possess'd with a vain presumption; suffer me not to think, that thou wilt either be reconciled to my sins, or reject my repentance: but give me, I beseech thee, such a hope, as may be answerable to the only ground of hope, thy promises; such as may both encourage and enable me to purify myself from all filthiness both of flesh and spirit; that so it may indeed become to me an anchor of the soul both sure and stedfast, entring even within the veil, whither the Fore-runner is for me entred, even *Jesus Christ*, our high Priest, and blessed Redeemer. *Amen.*

*For*

*For the Love of God.*

**O** Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards us, suffer not, I humbly beseech thee, my heart to be so hardened thro' the deceitfulness of sin, as to resist such charms of love ; but let them make deep and lasting impressions on my soul. Thou, Lord, art pleased to require my heart, and thou only hast a right to it ; O let me not be so sacrilegiously unjust, as to alienate any part of it ; but enable me to render it up whole and intire to thee. But, O my God, thou seest it is already usurped ; the world with its vanities hath seiz'd it ; and, like a strong man arm'd, keeps possession : O thou, who art stronger, come upon him, and take this unworthy heart of mine as thine own spoil, and so refine it with the purifying fire of thy love, that it may be a fit habitation for thy Holy Spirit : Give me such a fervent, perfect and sincere love of thee, as may cast all fear and sloth out of my heart,

## CHRISTIAN GRACES. 165

heart, that nothing may seem to me too grievous to suffer for thy sake, or too difficult to do in obedience to thee: that so expressing my love to thee by keeping all thy commandments, I may by thy mercy obtain that crown of life, which thou hast promised to those who love thee, thro' *Jesus Christ* our Lord and Saviour. *Amen.*

### *For the Fear of God.*

**O** Glorious Majesty, who only art high and to be feared, possessest my soul with a holy awe and reverence of thee; that I may give thee the honour due unto thy name, and may bear such respect to all things which relate to thee, that I may never profane any holy thing, nor sacrilegiously invade what thou hast set apart to thyself. And since thou art a God, that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so misplace my fear, as to be afraid of man, that shall die, and of the son of man, that shall be made as grass, and

## 166 PRAYERS *for diverse*

and forget the Lord my Maker: but replenish my soul with that fear of the Lord, which is the beginning of wisdom; which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart; that I may not depart from thee, but may work out my own salvation with fear and trembling, through *Jesus Christ* our Lord. *Amen.*

### *For Trust in God.*

**O** Almighty Lord, who never failest them that trust in thee, give me grace in all difficulties and distresses to have recourse to thee, to rest and depend upon thee. Thou wilt keep him, O Lord, in perfect peace, whose mind is steadfast on thee; O let me always rest on this firm pillar, and never exchange it for the broken reeds of worldly succours. Suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat or drink, or wherewithal I shall be cloathed; but grant, that having by ho-



## CHRISTIAN GRACES. 167

nest industry, and the use of all lawful means, done my part, I may chearfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those, whom thou ownest and carest for; and seeking first thy kingdom, and the righteousness thereof, I may steadfastly trust in thee for such a measure of these outward things, as thou in thy wisdom seest to be most expedient for me. Grant this, O Lord, for *Jesus Christ* his sake. *Amen.*

*For Grace faithfully to discharge our whole Christian Duty.*

**O** Most gracious God, from whom every good and perfect gift cometh, I a wretched creature, who am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do according to thy good pleasure. Inlighten my mind, that I may know thee, and let me not be barren and unfruitful in that knowledge; but work in my heart a true faith,

168 PRAYERS *for diverse*

faith, a purifying hope, and an unfeigned love towards thee: Give me a full trust on thee, zeal for thee, and reverence of all things that relate to thee: Make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins; and grant, that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord. Inable me likewise to perform that duty I owe to myself; give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments, that they may never become a snare to me. Make me also, O Lord, to be so affected towards my neighbour, that I may never violate that royal law of thine, of loving him as myself: grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion, that I may not fail to do as

## CHRISTIAN GRACES. 169

acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit, and soul, and body, may be preserved blameless, unto the coming of our Lord *Jesus Christ*; to whom, with thee and the Holy Ghost, be all honour and glory for ever. *Amen.*

### *For Perseverance.*

**O** Eternal and unchangeable Lord God, who art the same yesterday, today, and for ever, be pleased to communicate some small ray of that excellency, some degree of that stability to me, my wretched creature, who am light and constant, and turned about with every blast. My understanding is very deceitful, O establish it in thy truth; keep me from the snares of seducing spirits, that I may not be led away with the error of the wicked, nor fall from my own steadfastness. My will also is irresolute and wavering, and doth not cleave steadfastly to thee; my goodness is but as the  
H
morning

170 PRAYERS *for diverse*

morning cloud, and as the early dew it  
 passeth away; O strengthen and confirm  
 me by thy grace, and whatever good  
 work thou hast begun in me, be pleased  
 to accomplish and perfect it, until the  
 day of *Christ*. Lord, thou seest my  
 weakness, and the number and strength  
 of those temptations I have to struggle  
 with; O leave me not to myself, but  
 cover thou my head in the day of battle  
 and in all spiritual combats make me  
 more than conqueror, through him, who  
 loved me, and gave himself for me. Let  
 no terrors or flatteries, either of the world  
 or my own flesh, ever draw me from my  
 obedience to thee; but grant that I may  
 remain steadfast, immoveable, always  
 abounding in the work of the Lord; and  
 by patient continuance in well doing  
 may seek, and at last, by thy mercy, ob-  
 tain glory and honour, and immortality  
 and eternal life, through *Jesus Christ*  
 our Lord. *Amen.*



# CHRISTIAN GRACES. 171

*For Pardon of Sin.* d

Bp. SANDERSON.

**O** Almighty God and merciful Father, I thine unworthy servant do with shame and sorrow confess, that I have all my life long gone astray out of thy ways, like a lost sheep; and that by following too much the vain devices and desires of my own heart, I have grievously offended against thy holy laws, both in thought, word, and deed: I have many times left undone those good duties, which I might and ought to have done: and I have many times done those evil, when I might have avoided them, which I ought not to have done. I confess, O Lord, that there is no health at all in any creature, to relieve me: my hope is in thy mercy, which I have by my sins so far provoked. Have mercy therefore upon me, a miserable sinner; spare me, O good God, I confess my faults, that I perish not: according to thy gracious promises, declared unto mankind in *Christ Jesus* our Lord, restore me upon my true repentance.

172 PRAYERS *for diverse*

tance unto thy grace and favour. And grant, O most merciful Father, for his sake, that I may henceforth study to serve and please thee, by leading a godly, righteous and sober life, to the glory of thy holy name, and the eternal comfort of my own soul, through *Jesus Christ* our Lord. *Amen.*

*A Penitential Prayer of King CHARLES  
the MARTYR.*

**A**Lmighty and most merciful Father, look down upon me thine unworthy servant, who here prostrate myself as footstool of thy throne of grace; look upon me, O Father, through the mediation and in the merits of *Jesus Christ*, whom only thou art well pleased to use for me; of myself I am not worthy to appear before thee, or to speak with my prayers unto thee, O most holy and eternal God. For as in sin I was conceived and born, so likewise I have broken all thy commandments by my sinful motions, unclean thoughts, evil words and wicked works; omitting many duties  
ough

## CHRISTIAN GRACES. 173

ought to do, and committing many vices, which thou hast forbidden under pain of thy heavy displeasure. As for my sins, O Lord, they are innumerable; wherefore I stand here liable to all the miseries of this life, and everlasting torments in that to come, if thou shouldst deal with me according to my deserts. I confess, O Lord, that it is thy mercy, which endureth for ever, and thy compassion, which never fails, which is the cause, that I have not been long ago consumed. But with thee there is mercy and plenteous redemption; in the multitude therefore of thy mercies, and by the merits of *Jesus Christ*, I entreat thy divine Majesty that thou wouldst not enter into judgment with thy servant, nor be extreme to mark what is done amiss: but be thou merciful unto me, and wash away all my sins with that precious blood, which my Saviour shed for me. And I beseech thee, O Lord, not only to wash away my sins, but also to purge my heart by thy Holy Spirit from the dross of natural corruption: and as thou dost add days to my life, so, good Lord, I beseech thee,

# 174 PRAYERS *for diverse*

to add repentance to my days, that when I have past this mortal life, I may be partaker of thine everlasting kingdom, thro' the merits of *Jesus Christ* our Lord.  
*Amen.*

## *For Contrition.*

**O** Most merciful God, who not withstanding my innumerable sins, my manifold abuses of thy goodness, and unthankfulness for thy long-suffering and patience towards me, vouchsafest to continue to me the means of grace and repentance; awake my soul from this sleep of death, and make me duly sensible of the horror and deformity of my transgressions, and of the dreadful and insupportable eternity of torments, to which without repentance they must consign me. Give me a deep contrition for having offended thee, my merciful Creator and Redeemer; work in my soul that godly sorrow, which leadeth to the repentance unto salvation; that heartily detesting and loathing all my past abominations, and suing unto thee for pardon



## CHRISTIAN GRACES. 175

pardon with strong crying and tears, I may obtain mercy of thee, who despisest not the sighing of a broken and contrite heart, through the intercession of thy beloved Son, *Jesus Christ* our Lord.  
*Amen.*

*For Repentance in growth in Grace.*

**O** Eternal God, gracious and long-suffering, the fountain of mercy and holiness, hear the cries, and regard the supplications of thy servant; and work in me such a sorrow for my offences, as may be deadly to the whole body of sin, but the parent of an excellent repentance: O suffer me not any more to do any act of shame; let me not look back upon *Sodom*, nor delight to dwell in the neighbourhood of the horrible regions of death: but let thy grace be present with me, that I may with so strong a resolution, so holy a repentance, so pure a hope, and so sublime a charity turn unto thee, that no temptation may henceforth be able to prevail against me. Work in me a holy and unreprieveable faith, whereby

H 4

I may

176 PRAYERS *for diverse*

I may overcome the world, crucify the flesh, and quench all the fiery darts of the devil: and let this faith produce charity, that my repentance may be perfect and acceptable, and my hatred of sin increase my love of God, and that love produce universal obedience to his commandments, and that universal obedience be perpetual. Strengthen me each day, more and more continually, with thy Holy Spirit, that I may grow in grace, and proceed in holiness, live in thy favour, and die with thy blessing; and at the day of judgment may have my portion in the resurrection of the just, and enter into the joy of my Lord, to reap from the mercies of God, in the harvest of a blessed eternity, what is here sown in tears and penitential sorrow; being pardoned, and accepted, and saved by the mercies of God, in our Saviour *Jesus Christ*. Amen.

*For Contentment.*

**O** Almighty God, the eternal treasure of all good things, who fillest all things living with plenteousness; who  
cloathest

cloathest the lillies of the field, and feedest the young ravens that call upon thee; let thy providence be my storehouse, thy dispensation of temporal things the limit of my labour, and my own necessities the measure of my desires: but never let my labour for the things of this world be immoderate, my cares vexatious and distracting, nor my wishes greedy and inordinate. Teach me to despise this world's vanities, and to seek the riches of thy kingdom, being contented with that measure of temporal blessings, which thou art pleased to allot me; that during my pilgrimage here on earth, I may have my conversation in heaven, and being in all things resigned to thy blessed will, may enjoy thy peace here, and be received to thy mercy hereafter, thro' the merits of *Jesus Christ* my Saviour. *Amen.*

*For Chastity.*

**O** Holy and immaculate *Jesus*, who wast born of a pure Virgin, and delightest to dwell in pure and virgin hearts, with mercy behold thy servant,

H 5

surround-

## 178 PRAYERS *for diverse*

surrounded with the temptations of those impure and fleshly lusts, which war against the soul, and too apt to be overcome by them. I cannot, O my God, stand in the day of battel and danger, unless thy grace prevent and strengthen me; O let thy blessed Spirit descend upon me, the Spirit of purity and holiness, and preserve me chaste and spotless, clean and undefiled; that my body may be a holy temple, and my soul a sanctuary, fit for thee to dwell in. Pardon all my past impurities, whether in thought, word, or deed, and reprove in me the spirit of lust and uncleanness. Kindle the holy fire of thy love in my heart, and let it consume all my dross; that I may no more grieve thy blessed Spirit by any work of darkness, but after a chaste and religious life here may be presented to God washed and cleansed in thy blood, and reign with thee for ever. *Amen, Holy Lamb of God*  
*Amen.*



*For Temperance.*

O Bountiful and gracious Lord, who givest us all things richly to enjoy, be thou gracious to thy servant yet more, and suffer me not by my folly to turn thy bounty into sin, thy grace into wantonness; but give me the spirit of temperance and sobriety, that I may use thy creatures in the same measure, and to the same purposes, which thou hast designed; so as may best enable me to serve thee; and not to make provision for the flesh, to fulfil the lust thereof. Pardon, O God, in whatsoever I have offended thee, by meat and drink, and pleasure; and never let my body any more be oppressed with surfeiting and drunkenness, or the enervating luxuries of this sensual life; but subdue my appetite to reason and thy grace, that my table may be no more a snare unto me, nor my food become a temptation, a sin, or a disease: but that my affections being changed from earthly to heavenly, I may hunger and thirst after righteousness,

H 6

ness,

180 PRAYERS *for diverse*

ness, and account it my meat, and drink, and pleasure, to do thy will, O God. Grant this, O Lord, for thy Son *Jesus Christ's* sake, our only Mediator and Advocate. *Amen.*

*Against inordinate Anger.*

**O** Almighty Judge of men and angels, whose anger is always the minister of justice; slow, but severe; not lightly arising, but falling heavily, when it comes; give to thy servant a meek and a gentle spirit, that I also may be slow to anger, and easy to mercy and forgiveness. Give me a wise and a patient heart, that I may not be moved to intemperate wrath on every trifling mistake and inconsiderable accident: but let my anger ever be upon a just cause, moderated by reason and charity, and lasting no longer than till it hath done some good on myself or others. Deliver me from a peevish and contentious spirit, and suffer me not so far to *give place to the devil*, as to *let the sun ever go down upon my wrath*, or to bear malice and hatred in

## CHRISTIAN GRACES. 181

my heart. Thou, O Lord, hast commanded us *to lift up holy hands* in our prayers to thee, *without wrath*; O teach me to obey this command; give me that Christian spirit of charity, *which is not easily provoked*, that I may follow peace with all men, being meek, humble and merciful, bearing with the infirmities of others, and forgiving their offences, as I desire to be forgiven of thee, thro' the merits of my blessed Saviour *Jesus Christ*; to whom with thee and the Holy Spirit, be all honour and glory now and for ever. *Amen.*

### *For a holy and happy Death.*

**O** Eternal and holy *Jesus*, who by death hast overcome death, and by thy passion hast taken out its sting, and made it the gate of heaven, and an entrance to felicity; have mercy upon me now, and at the hour of my death: let thy grace accompany me all the days of my life, that by a holy conversation, and an habitual performance of my duty, I may wait for the coming of my Lord,  
and

## 182 PRAYERS *for diverse*

and be ready to enter in with thee, at whatever hour thou shalt come. Lord, let not my death be in any sense unprovided, untimely, or hasty, but after the manner of men; having in it nothing extraordinary, but an extraordinary piety, and the manifestation of thy great and miraculous mercy. Let my sense and understanding be preserv'd entire to the last of my days: and grant, that I may die the death of the righteous, and my future state be like his. Preserve me ever in the communion and peace of thy Church, and bless my death-bed with the opportunity of a holy spiritual guide, with the assistance and guard of angels, with the reception of the holy sacrament, with patience and dereliction of my own desires, with a strong faith, a firm and humble hope, a sincere repentance and a perfect charity; that my soul may rest in thee, and by thee be graciously received into thy glorious kingdom, who sittest at the right hand of God the Father, our only Mediator and Advocate. *Amen.*



## CHRISTIAN GRACES. 183

*For a right use of the good things of  
this World.*

MR. SPINCKES.

**T**HOU, O Lord, art the Father of mercies, and the sole author of all the blessings I am now or have at any time been partaker of; O let me never have cause to repent, that thou hast bestowed them upon me. Vouchsafe me such a right notion and esteem of all earthly privileges and enjoyments, that I may never be brought under the power of any of them; but may constantly use that portion of them thou conferrest upon me, with temperance, sobriety, and charity, for the time they are continued to me; and with a ready disposition of mind to part with them, whensoever thou shalt see fit to strip me, either of the whole, or of any part of them; and with such heavenly-mindedness, and an eye so immoveably fixed on the unconceivable rewards of the other world, that I may never dare to set these in competition with them. Incline my heart to a constant solicitude for another life, and a care to lay  
up

184 PRAYERS *for diverse*

up to thyself a treasure in heaven, by a good improvement of whatever I enjoy here below. Grant that I may never be high-minded, nor trust in uncertain riches, but in thee the living God, who givest us all things richly to enjoy; that I may be rich in good works, ready to distribute, willing to communicate, and so may lay up to myself a good foundation against the time to come, that I may lay hold on eternal life. Make me truly sensible, how impossible it is to serve both God and mammon; and that, if I immoderately love the world, and the things of this world, it is a certain sign, that the love of God is not in me. Be thou my God and my Guide in all my concerns; and grant me so to pass thro' things temporal, that I finally lose not the things eternal. This I beg for thy mercy's sake, in thy Son our Lord *Jesus Christ*, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. *Amen.*

## CHRISTIAN GRACES. 185

*For the Divine Protection.*

Archb. LAUD.

**I** Humbly beseech thee, O gracious Father, to be present with me in all my ways throughout the whole course of my life. Suffer no malice to be able to hurt, no cunning to circumvent me, no violence to oppress me, no falsehood to betray me. That which I cannot foresee, do thou prevent; that which I cannot withstand, do thou master; that which I do not fear, do thou unmask and frustrate; that being preserv'd from, or delivered out of, all dangers both of soul and body, I may in both glorify thee, our only Helper and Deliverer, and be safe in the merits and mercies of *Jesus Christ* our blessed Lord and Saviour. *Amen.*

*For Grace to suffer as a good Christian.*

Mr. KETTLEWELL.

**O** Blessed *Jesus*, who in thy wise providence thinkest fit sometimes to call thy faithful servants, to bear their crosses, and to suffer for thy sake, who didst

## 186 PRAYERS *for diverse*

didst suffer a most ignominious death for them ; bring me not to suffer, till thou hast fitted and prepared me for it : and lay no more upon me, than thou wilt enable me willingly and thankfully to bear. Let me not rashly expose myself to danger without thy call, nor suffer for my own fancy or folly, or for any wilful or affected error : but preserve me stedfast in the belief of thy heavenly and oppressed truths, and undaunted in the profession of them. Let me not take the liberty of transgressing some of the duties of thy holy religion, while I suffer for others ; nor hope ever to recommend myself or my sufferings to thy acceptance without having an eye to all thy laws and paying an intire obedience to all thy holy commandments. Give me patience to bear my cross, without being faint or weary ; and meekness to bear with my persecutors, and charity to pray for, and bless them. And when my afflictions press hardest upon me, let the graces and comforts of thy holy Spirit abound more in me, that looking up to thee, the Author and Finisher of our faith, I may cheerfully endure the cross, and despise



## CHRISTIAN GRACES. 187

the shame, and thro' much tribulation enter into thy heavenly kingdom. *Amen*, blessed Jesus, *Amen*.

### *For a true Sense of eternal happiness.*

Compos'd by Mr. NELSON for his own use.

**G**Rant O God, that I may not live at random, without any aim or design at all; but that I may propose such ends to myself, as are important and material, proportion my care to the weight of things, and, since thou hast endowed me with an immortal soul, I may apply my most serious thoughts to work out my salvation with fear and trembling. Make me sensible, O thou chiefest Good, of the small moment of any interest, that relates purely to this world, by reason of the shortness and uncertainty of my abode here upon earth. Let the consideration of this depreciate and vilify all the entertainments of this animal life, and call off my care from the objects of secular happiness: that since I walk in a vain shadow, I may not disquiet myself also in vain, nor be greedy in heaping up riches, since I cannot tell  
who

188 PRAYERS *for diverse*

who shall gather them: that I may not trouble myself by aiming at greatness, since the scene of life will be quickly past, and we must all retire into a state of equality: that I may not be earnest in the pursuit of fame, since I must shortly die, and those who most admire me; that I may use this world, as not abusing it, since the fashion thereof passeth away.

Grant, that I may employ my faculties in that work thou hast assigned them; that I may fight the good fight, and destroy the whole body of sin; that I may mortify my passions, and purify my affections, acquire virtuous and holy dispositions, obtain heaven, and avoid hell. Let this be my great concern, and let my principal care and diligence be employed about it. Make me sensible, O God of the vast and infinite moment of it; no less than eternal happiness, or eternal misery, depending upon it. Let me often consider, how bitter it will be, to be forever excluded from the beatifick presence of God, and to be full of desire, and full of despair, without other relief than lamenting my folly to eternal ages: and

who

## CHRISTIAN GRACES. 189

who is able to dwell with the everlasting burnings?

Teach me to remember, that strait is the gate, and narrow is the way, that leadeth to life, and that to be carnally minded is death; and let me be always on my guard against the potent and malicious adversaries, that are confederates against my soul. Make me sober and vigilant, because our adversary the devil walks about, as a roaring lion, seeking whom he may devour; whom grant I may resist, stedfast in the faith, and mindful how precarious and uncertain the short time for this great work is, that I may improve it with all my might before the night cometh, when no man can work. Deliver me from the folly of neglecting this grand concern, and being more intent on this world, than on the next; let me withdraw, as much as possible, from the noise, hurry and business of temporal things, and apply myself more entirely to a life of devotion and religion; laying aside every weight, that I may be the surer to win the great prize, and so to run, that I may obtain. Grant this, O most gracious God, for the merits

190 PRAYERS *for diverse*  
rits of thy dear Son *Jesus*, our only Me-  
diator and Advocate. *Amen.*

*For the Love of our Neighbour.*

**G**Racious God, who art good, and  
doest good, who extendest thy lov-  
ing kindness to all mankind; suffer me  
not to exclude any from my charity, who  
are the objects of thy tenderness and mer-  
cy; but let me treat all my neighbours  
with that love and good-will, which is  
due to thy servants and children. Make  
me ready to embrace all occasions, that  
may minister to their happiness, by assist-  
ing the needy, protecting the oppressed,  
instructing the ignorant, reproofing the  
wicked and profane. Grant, that I may  
look upon the defects and frailties of my  
neighbour, as if they were mine own,  
that I may conceal them; and making  
thy love to me, O blessed *Jesus*, the pat-  
tern of my love to them, may, above all  
things, endeavour to promote their eter-  
nal welfare. Thou didst not think any  
thing to odour to part with, to rescue  
me from eternal misery: O let not me

think



## CHRISTIAN GRACES. 191

think any thing too dear to part with, to let forward the everlasting good of my fellow Christians. They are members of thy body, therefore I will cherish them; thou hast redeemed them with an inestimable price, therefore will I endeavour to recover them from a state of destruction: that thus adorning thy holy Gospel by doing good according to my power and capacity, I may at last be received into the endearments of thy eternal love, and sing praises to the Lamb, who was slain, and sitteth upon the throne, to whom be glory for ever. *Amen, Amen.*

### *For the Government of Zeal.*

**O** God, who by the precepts of the Gospel, and the example of the blessed *Jesus*, hast taught us the art of governing our passions; let not the specious pretence of zeal for thy service betray me into any unreasonable heats, much less into such actions, as thou hast forbidden. Let not any difference in religion destroy in me that charity, which is a peculiar mark of thy disciples; but teach

## 192 PRAYERS *for diverse*

teach me to compassionate those, who are in error; to pity the prejudices by which they are unhappily misled, and with meekness and modesty to endeavour their recovery; if peradventure God will give them repentance to the acknowledgment of the truth. Make me ready to exercise all acts of kindness towards their persons, and to implore thy grace in their behalf, which is able to subdue the most inveterate errors: that though they continue enemies to thy truth, I may never sacrifice my patience and meekness; but by a continuance in well-doing may wait for glory, honour, and immortality, through *Jesus Christ* our Lord. *Amen.*

### *For Humility.*

**O** Blessed Jesus, who in thy life and death hast set before us a perfect pattern of humility, enable me by thy grace to imitate thy wonderful condescension; that I may not by my pride and vanity lose that happiness which thy humility hath purchased for me.

## CHRISTIAN GRACES. 193

me. Make me sensible of my own  
vileness by reason of my sins, which  
are evident proofs of my folly and  
weakness, baseness and ingratitude, and  
render me contemptible in thy sight.  
Let the thoughts of this cover me with  
shame and confusion, check all my  
vain and aspiring thoughts, and wean  
me from any fond opinion of myself.  
To thee be the glory of all the good  
I enjoy; for from thee I received it:  
to thee be the glory of all the good  
I think or do; for it is thy grace in-  
ables me, and thy Holy Spirit works in  
me to will and to do, according to thy  
good pleasure. O let me never purchase  
the praise of men by mean flattery, and  
sinful compliances, nor entertain their  
applause with too great delight; but  
make me humble in all thoughts of  
myself, and patient under reproaches and  
indignities, because I know I deserve  
them, and because thou, who wast with-  
out sin, didst not disdain to suffer them  
for my sake: grant this, O blessed Jesus,  
who with the Father and the Holy  
Spirit, livest and reignest, One God,  
for ever and without end. *Amen.*

I

*For*

194 PRAYERS *for diverse*

*For an uniform Obedience to the Gospel.*

Dr. HAMMOND.

**O** Holy Jesu, who camest down from heaven, and wast pleased to pay that dear ransom on the cross for us: that thou mightest redeem us from all iniquity, and purify unto thyself a peculiar people, zealous of good works: I beseech thee to write thy law in my heart, that most excellent divine Law of thine, that I may see it and do it, that I may know thee, and the power of thy resurrection, and express it in turning from all mine iniquities: that I may no longer flatter myself with a formal external serving of thee, with being a hearer of thy word, a partaker of thy sacraments, and a professor of thy truth; or a knower of thy will; but may labour to join to these an uniform faithful obedience to thy whole Gospel, ready chearful subjection to thy kingdom; that thou mayest rule and reign in my heart by faith, and that I being delivered unto sin, and living unto righteousness may grow in grace, and in the practice  
kno



## CHRISTIAN GRACES: 195

knowledge of thee our Lord and Saviour; and persevering unto the last, may attain the reward of my faith, and the fruit of my labours, the perfection of my charity, and the crown of my hope; an everlasting blessed life of love and holiness, with thee, O Father of mercies, O God of all consolations, O holy and sanctifying Spirit, O blessed Trinity co-eternal, to which one infinite Majesty be most humbly ascribed the honour, glory, power, praise, might, majesty and dominion, which thro' all ages of the world have been given to him, who sitteth on the throne to the holy Spirit, and to the Lamb, for evermore. *Amen.*

*For one that has too long deferred his Repentance.*

Mr. SPINCKES.

O Blessed and holy Lord God, who wouldest not that any should perish, but that all should come to repentance: be merciful to me, a guilty sinner, who have long neglected my duty to thee, and mine own main interest; till my sins are come over my head, and are as a fore  
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burthen,

196 PRAYERS *for diverse*

burthen, too heavy for me to bear: enter not into judgment with thy servant; for in thy sight shall no man living be justified: and if no man, not the best of men, and the most righteous, much less so vile a sinner as I have been. I have provoked thy divine Majesty by a long series of wickedness; for which thou mightest justly have long since cut me off, and given me my portion among the devils and damned spirits. But blessed be thy name, thou hast exercised a great deal of patience and long-suffering towards me; and I hope it is not in vain that thou hast thus graciously born with me; for I am now fully convinc'd of my folly, and the evil of my ways, and do repent and abhor myself in dust and ashes. O do not thou abhor me too, nor shut up thy bowels of compassion from me; behold me, not as a sinner, but as one for whom *Christ* died, and as a penitent, heartily grieved for my past disobedience, and earnestly desirous both of thy pardon, and of grace to walk more holily for the future. It is much too long, that I have deferr'd my repentance and reformation; but by thy blessing

# CHRISTIAN GRACES. 197

sing and assistance, I am fully resolv'd to delay it no longer: help me to put these good resolutions in practice, renouncing all my most beloved sins, and earnestly endeavouring to be upright and unblameable in all manner of conversation; that to day, whilst it is called to day, I may hear thy voice, and never more dare to harden my heart against it. I know not what a day may bring forth; and for this reason am not willing to trust to to-morrow, when possibly it may be too late for me to think of repenting to salvation. Turn thou me, good Lord, and so shall I be turned; but do it, I beseech thee, immediately and out of hand. Turn me from all mine iniquities, and make me to serve thee acceptably, with reverence and godly fear. Make me heartily ashamed of my undutifulness and disobedience hitherto, that I should dare to offend so good and gracious a God, and stir up my heart to serve thee faithfully for the future; that denying all ungodliness and worldly lusts, I may live soberly, righteously, and godly in this present world. Deliver me from all the bonds of my

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sins,

# 198 PRAYERS for diverse

finns, and conduct me to everlasting life, through *Jesus Christ* our Lord. *Amen.*

*For' one that is not duly grieved for his  
finns.*

*Idem.*

**A**gainst thee, O Lord, have I sinned, and done evil in thy sight; and what shall I now say unto thee? I desire to be duly humbled for all my undutiful carriage towards thee: but to my shame I find, that I am not so deeply affected with my guilt and folly, as I ought to be. I have highly offended thee, and miserably endanger'd my own salvation; and though I see and know this, yet I find by sad experience that I am not so thoroughly grieved at the sight of my sins, as were to be wished, and as I truly desire to be. I hope there is no sin, that has its full dominion over me; none, that I do not unfeignedly long and strive to shake off, and free myself from it, so far as I shall be able (as also I most earnestly desire, and beg the forgiveness of them all) only I am concern'd and amaz'd, that I should not



# CHRISTIAN GRACES. 199

be more sensibly touch'd at the consideration of them. Possess my soul, O blessed God, with such an affecting perception of my wickedness, that I may continually lament and bewail it: that rivers of tears may run down mine eyes, because I have not kept thy law; and I may mourn in secret for my transgressions, confess mine iniquities, and be heartily sorry for my sins; even with a sorrow, that may bring forth a repentance to salvation, that is never to be repented of. O Lord, who causedst water to flow out of the rock of stone, break this stony heart of mine; or rather take it away from me, and give me instead of it a heart of flesh, capable of those impressions, that a guilty conscience is wont to make upon a returning penitent. Make me to loath my sins, and myself because of them, and to humble my soul before thee, and in the most submissive manner to supplicate thy grace and holy Spirit, to lead me in the way of life; and never to give over, till I shall have obtained a blessing, through *Jesus Christ* our Lord. *Amen.*

200 PRAYERS *for diverse**Upon a relapse into Sin.*

*Idem.*  
**O** Lord God Almighty, just and true, thou only Sovereign of the world, on whom is all my dependance, and from whom is all my hope and expectation; I am ashamed, and blush to appear before thee, seeing I have of late so highly offended thy divine Majesty. I know not how to lift up mine eyes unto heaven, but am forced, with the humble *Publican*, to smite upon my breast, and call upon thee to have mercy on me a sinner. I have sinned against thee from time to time, and aggravated my sins with many heinous and dreadful circumstances, thereby to render them so much the more provoking: And though I have resolv'd and promis'd and vow'd an amendment; yet have I again broken my faith, and relaps'd into my former guilt, and thereby cut myself off from all right to thy promises. And what can I now plead for myself? From the bar of thy justice I fly to the throne of thy mercy, beseeching thee to be favourable

to

to me, because thou delightest in mercy; and not let me be miserable, tho' I have taken the ready road to misery; though I have perverted my ways, and run upon destruction with my eyes open. And though I cannot say I have quite forgotten thee, my God, yet I must acknowledge, to my shame and sorrow, that I have offended thee most heinously, by sinning against thee, when I knew myself in thy presence, and when I was fully convinc'd how evil and bitter a thing sin is, how extremely displeasing to thee, and of what pernicious consequence to myself. My conscience accuses me, my heart condemns me, and thou who art greater than my heart, and knowest all things, may'st justly stop thine ears, when I cry unto thee in the anguish of my soul. I have sinned against heaven and before thee, and am no more worthy to be called thy son: I have sinned against the light of thy Gospel, and thine infinite love to me, against the terrors of thy threatnings, the charms of thy mercy, the rebukes of thy Spirit, and the checks of my own conscience, and my solemnest vows and engagements.

## 202 PRAYERS *for diverse*

Yet is not my sin too great for thee to pardon, or to remove from me, that I never more repeat it; if thou wilt, thou canst make me whole again: and the more my wickedness has abounded, the more therefore let thy grace and good will abound. Absolve me from the guilt, deliver me from the power, cleanse me from the pollution, save me from the punishment, of this and all other my offences; reconcile me to thyself here, and crown me with immortal glory hereafter, through *Jesus Christ* thy Son, our only Mediator and Advocate. *Amen.*

### *Against Temptation.*

**O** Heavenly and most merciful Father, I most humbly beseech thee for thy Son's sake *Jesus Christ* our Lord have mercy upon me and succour me in these terrible assaults and temptations of the devil: deliver my soul from all his power and craft; send me strength from above, that I may retain my integrity may resist the enemy, and stand steadfast in the day of tryal. Be thou my strength



## CHRISTIAN GRACES. 203

rock, and castle of defence, that being preserved through thy grace and assistance, I may continue thy faithful soldier and servant, unto my life's end. Nourish all the seeds of grace, that are sown in my heart, and make them fruitful unto every good word and work. Give me the increase of faith, hope, charity, and all other christian graces; and that I may obtain that which thou dost promise, make me ever to love that which thou dost command; and this I beg, through the merits, and for the sake of thy dear Son *Jesus Christ* our Lord. *Amen.*

### *A general Thanksgiving.*

*Idem.*

**A**Lmighty and most loving Father, the Father of mercies, and God of all consolation, I here prostrate myself at thy feet, humbly acknowledging thy bounty and goodness to me; desiring to bless and praise thy holy name, both now and for evermore, for all thine abundant loving kindness. It was of thine own pleasure, that thou at first gavest me a being, when I was not: it is of thy most

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gracious

## 204      THANKSGIVINGS.

gracious hand over me, that I am still preserved in it, notwithstanding all the dangers, to which I lie continually expos'd. Through thy immense patience and compassion towards me, I am now on this side the grave and everlasting misery: for I have deserved nothing of thee but heavy wrath and implacable indignation. Yet dost thou not fail to multiply thy blessings upon me, from day to day; blessings both spiritual and temporal; for this life and in order to a better. Praised be thy name, O Lord, for that thou hast dealt thus lovingly with me; while I live, will I praise the Lord, yea, as long as I have any being, I will sing praises to my God. My mouth shall shew forth thy righteousness and salvation all the day long; for I know no end thereof. Blessed be the Lord my God, who only doth wondrous things: And blessed be the name of his Majesty for ever; and all the earth shall be filled with his Majesty. *Amen, Amen.*

*A Thankf-*

*A Thanksgiving for the Revelation of  
the Gospel.*

Mr. NELSON.

*(Morning devotion week)*

**A** Lmighty God, who hast created all things by the word of thy power, and for whose pleasure they are, and were created; who preservest all things by the conduct of thy wise Providence, and by whose gracious concurrence all things do subsist: I had lain asleep in the shades of darkness, if thy powerful hand had not awakened me into being; and I had long since sunk into my primitive nothing, if the continual supplies of thy goodness had not secured my preservation. It is still a farther degree of thy distinguishing goodness, that thou hast ranked me among those creatures, that are made capable of worshipping their Almighty Creator; and who when they apostatiz'd from thee by their wilful folly, were restored to thy favour by the meritorious sacrifice of the Lord *Jesus Christ*. Blessed be thy holy Name, that thou didst not abandon mankind to that blindness they had contracted;

contracted; that thou didst not leave them under that weakness and impotency they had brought upon themselves; but when the primitive laws of our being began to lose their virtue and force by the corrupt practices of a wicked and degenerate world, was pleased, by fresh manifestations of thyself, to discover to us the knowledge of our duty, and the ways and means of appeasing thy just wrath and indignation against us, and of restoring penitent sinners to thy mercy and favour. Lord, what is man, that thou art mindful of him: or the son of man, that thou so regardest him! Grant, O Lord, that I may answer the ends of thy gracious discoveries to mankind; that thy heavenly light may direct all my ways, and that my delight may be in thy statutes; that the reasonableness of thy precepts may influence my understanding, and the excellency of them may inflame my affections; that conforming myself to the methods of thy grace in this world, I may be qualified for the manifestations of thy glory in the next, thro' *Jesus Christ* our Lord; to whom with thee, and the Holy Ghost



# THANKSGIVINGS. 207

be all honour and glory world without  
end. *Amen.*

## *A Thanksgiving to the* HOLY TRINITY.

*And Helen Trin Sunday*  
Bp. KENN.

**W**Orthy art thou, O Lord of heaven and earth, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created. Thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein; and the host of heaven praiseth thee. Glory be to thee, O Lord God Almighty, for creating man after thine own image, and making so great a variety of creatures to minister to his use. Glory be to thee, O heavenly Father, for my being and preservation, health and strength, understanding and memory, friends and benefactors, and for all my abilities of mind and body. Glory be to thee, for my competent livelihood, for the advantages of my education; for all my known or unobserved deliverances, and for the guard thy holy Angels keep over me. But above all,  
glory,

glory be to thee, for giving thy Son to die for our sins, and for all the spiritual blessings he hath purchased for us: for my baptism, and all the opportunities thou givest me of serving thee, and of receiving the holy Eucharist; for whatever sin I have escaped, for whatever good I have done or thought; for all my helps of grace, and hopes of heaven, glory be to thee. *Praise the Lord, O my soul, and all that is within me praise his holy name.*

Glory be to thee, O Lord, the only begotten Son, *Jesus Christ*: glory be to thee, O Lamb of God, for thine inexpressible love to lost mankind; for undertaking the wonderful work of our redemption; for rescuing us from the slavery of sin, and dominion of the devil; and in order to accomplish this miracle of goodness, descending from heaven, and putting on the form of a servant. Glory be to thee, for the heavenly doctrines thou didst preach for our instruction, the great miracles thou didst work for our conviction; and thy unblameable example to be our rule and guide. Glory be to thee, for thine agony and bloody sweat; for all the torments and anguish of thy bitter passion; for thy  
precious

precious death and burial; for thy glorious resurrection and ascension into heaven; and thy intercession for us at the right hand of the Father. O gracious Lord, who hast done so much for me, how can I ever sufficiently praise and love thee? *Praise thy Redeemer, O my soul, and all that is within me praise his holy name.*

Glory be to thee, O blessed Spirit, glory be to thee, for all the miraculous gifts and graces thou didst bestow upon the Apostles to fit them to convert the world; for inspiring the sacred pen-men of holy Scripture, and for bringing the joyful tidings of the Gospel of peace to this land of my nativity. Glory be to thee, for those ordinary gifts, whereby sincere Christians, in all ages, are enabled to work out their salvation, and for subduing our understandings and affections to the obedience of faith and godliness. Glory be to thee, for inspiring my soul with holy thoughts, and kindling in it pious desires; for all the ghostly strength and support, comfort and illumination, I receive from thee; for all thy preventing, restraining, and sanctifying grace, glory be to thee. O blessed Spirit, let me never more by  
my

my sins grieve thee, who art the Giver  
of life and joy to me. *Praise* the ble-  
sed Comforter, *O my soul, and all that is*  
*within me praise his holy name.*

Blessing and honour, thanksgiving and  
praise, more than I can utter, more than  
I can conceive, be unto thee, O most  
adoreable TRINITY, FATHER, SON and  
HOLY GHOST, from all Angels, all men,  
and all creatures, for ever and ever  
*Amen.*





DEVOTIONS *for the* FESTIVALS  
*of the* CHURCH.

Extracted chiefly from Mr. *Nelson*, and  
the Reformed Devotions by Dr.  
*Hickes*.



*A Prayer for a right observation of  
Holy-Days, to be used on the Vigils  
and Eves.*



Almighty God, who hast  
establiſh'd in thy Church  
pastors, and teachers, and  
governors, for the perfecting  
of the saints, for the work  
of the ministry, for the edifying of the body  
of *Christ*; make me careful to observe all  
those institutions, which are enjoined by  
them for these admirable ends; and always  
to esteem days set apart for thy worship, and  
dedicated to thy service, as a great relief  
to



212 DEVOTIONS *for the*

to the infirmity of our nature, which is not capable of an uninterrupted contemplation of thee. Let not the affairs of this life, nor my eagerness after the good things of it, so far engross my thoughts, as to make me neglect those happy opportunities of working out my own salvation; nor the love of pleasure prevail on me, to consume them in sensual enjoyments: but grant, that my rejoicing may be accompanied with temperance and moderation; and dispose my mind by all the refreshments of my body, to serve thee with greater diligence and chearfulness all my days. Make me constant, at these holy seasons, in attending thy publick worship; and let me enter thy house, with recollected thoughts and composed behaviour, and with a thankful and devout temper of mind. Let me hear thy word with serious attention, and with a particular application of it to the state of my own soul. Let me approach thy altar with fervent and heavenly affections, and with firm resolutions of better obedience. Let me commemorate the mysteries of my redemption with profound humility, with exalted thoughts of thy wonderful goodness,

*Feasts of the Church.* 213

ness, and with thankful acknowledgements of thy great love, demonstrated to the sons of men. Let the mortified lives of thy saints raise me above the pleasures of sense; and let the pattern of their piety and devotion, their humility and charity, their meekness and patient sufferings, be always so lively imprinted upon my mind, that I may transcribe their examples in my life and conversation: that thus observing these days of rest here below, I may celebrate an eternal rest with thee hereafter in thy heavenly kingdom, thro' *Jesus Christ* our Lord. *Amen.*

*On the four Sundays in Advent.*

**O** God, by whose Providence thy Church hath appointed the solemn time of *Advent* to forerun the commemoration of our Saviour's nativity, and prepare its way in our hearts; grant me, I beseech thee, so devoutly to employ this holy season, in meditating upon the prophecies and gracious preparations of the world for the coming of the *Messias*; and on the infinitely greater mercies he brought along with him, and left behind him; that my heart may be raised to celebrate

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celebrate the great feast of his nativity with due joy and exultation, and thereby be the better disposed to expect his second coming, who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

II.

Bp. KENN

**I** Believe, O blessed *Jesus*, that from thy throne at God's right hand, where thou now sittest, thou wilt come again to judge the world, attended with thy holy Angels. I believe, O thou adorable Judge, that all mankind shall be summoned before thine awful tribunal; that all the *dead* who shall be awaked out of their graves when the Angel shall blow the last trumpet and all that are then *quick* and alive, shall appear before thee: that I, and all the world, shall give a strict account of all our thoughts, words, and actions; that the books shall then be opened, and that out of those dreadful registers we shall be judged, Satan and our own consciences being our accusers. O let the last trumpet ever sounding in my ears, that I may always be mindful of my great account

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and neither speak, do, nor think any thing, that may wound my own conscience, provoke thy anger, or cause me to tremble at that awful day. I know, O Lord, that love only shall then endure that terrible test, that love only shall be acquitted, that love only shall be eternally blest: and therefore, I will ever praise and love thee. Glory be to thee, O thou beloved Son of God, to whom the Father hath committed all judgment: how can they, who love thee, O Jesu, ever respond, tho' their love in this life is always imperfect, when at last they shall give Love for their judge? Love, that hath felt and will compassionate all their infirmities! and, therefore, all love, all glory be to thee. *Amen.*

*On the Festival of St. Andrew.*

O God, whose grace kindled in the blessed Apostle *Andrew* so ardent love of his Master, that it flamed out in vehement desires of his cross; grant, that my devout celebration of the memory of his holy race, and happy reward, may quicken thy grace in my heart; and encourage

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encourage me, with confidence and joy  
undergo whatever sufferings thy blessed  
Providence cast in my way. Preserve  
me stedfast in the belief of thy heavenly  
truths, and undaunted in the profession  
of them. Enable me to trust in thy goodness  
for support and deliverance under  
persecutions; and to fix my faith on those  
heavenly joys, with which the afflictions  
of this life are not worthy to be com-  
pared; that being made partaker of the  
sufferings of *Christ*, I may be glad with  
exceeding joy, when his glory shall be  
revealed: to whom with thee, O Father  
and the Holy Ghost, be all honour and  
glory world without end. *Amen.*

*On the Festival of St. Thomas.*

**O** Almighty and everlasting God  
who for the more confirmation of  
the faith, didst suffer thy holy Apostle  
*Thomas* to be doubtful in thy Son's resur-  
rection; grant me so perfectly, and with-  
out all doubt, to believe in thy Son *Jes-*  
*Christ*, that my faith in thy sight may ne-  
ver be reprov'd. Assist me by thy grace  
to mortify all the inordinate and corrupt  
inclinations



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inclinations of my heart, which oppose the belief of thy heavenly truths. Enable me to conquer my evil habits, and govern my unruly passions; that they may not indispose my mind for embracing that evidence, which so plentifully accompanies thy divine revelations to the sons of men. Let not the scandalous divisions among Christians, nor the ill lives of those, who profess thy holy religion, ever stagger or weaken my belief of it; since love, and peace, and unity, are the marks of thy true disciples, and thy wrath is reveal'd from heaven against all, who obey not the Gospel of thy Son. Keep my mind free from all prejudice, which puts so false a byass on the understanding, even in matters of the greatest importance, and which may prove so fatal and destructive to my eternal welfare: that seeing the reasonableness of those things thou hast required to be believed; the perfection of those duties thou hast enjoined to be practised; and the power and force of those motives, upon which both are founded; I may be steadfast and unmoveable, and at last receive the end of my faith, even the salvation of my  
K soul,

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soul, through *Jesus Christ* our Lord.  
*Amen.*

*On Christmas Day.*

(N) **I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty everlasting God: because thou didst give *Jesus Christ* thine only Son to be born as at this time, for us; who by the operation of the Holy Ghost was made very man, of the substance of the Virgin *Mary* his mother, and without spot of sin, to make us clean from all sin. Therefore with angels and arch-angels, and with all the company of heaven, I laud and magnify thy great and glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of the Majesty of thy glory; glory be to thee, O Lord most high. *Amen.*

II.

Glory be to God in the highest, and on earth peace, good will towards men  
fo

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for unto us is born this day a Saviour,  
who is *Christ* the Lord. I praise thee, I  
bless thee, I worship thee, I glorify thee,  
I give thanks unto thee, for this greatest  
of thy mercies; O Lord God, heavenly  
King, God the Father Almighty.

O Lord the only begotten Son, *Jesus*  
*Christ*, O Lord God, Lamb of God, Son  
of the Father, who wast made man to  
take away the sins of the world, have  
mercy upon me by turning me from  
mine iniquities. Thou, who wast mani-  
fested to destroy the works of the devil,  
have mercy upon me, by enabling me to  
renounce and forsake them. Thou, who  
art the great Advocate with the Father for  
penitent sinners, receive my prayer: For  
thou only art holy, thou only art the  
Lord, thou only, O *Christ*, with the Ho-  
ly Ghost, art most high in the glory of  
the Father. *Amen.*

*On the Festival of St. Stephen.*

Each me, O blessed *Jesus*, to lay  
aside all angry and revengful  
thoughts against my bitterest enemies;  
because thou requirest it, and hast shewn

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me the way by thine own perfect example: who tookest pity upon fallen man, when he was in a state of enmity against thee; and without importunity or application didst admit him to terms of pardon and reconciliation; and didst pray for thy persecutors, under the sense and smart of those sufferings they inflicted, in the very agony and bitterness of death. Teach me therefore to bear all malice with meekness and patience, and to return all offices of charity for affronts and indignities. Make me placable and ready to forgive, and candid in interpreting every word and action for the best. And do thou, O blessed *Jesus*, forgive all my enemies, and recover them to a right sense of things, and make them ready to be reconciled: and enable me by thy grace, so to tread the steps of thy first Martyr *St. Stephen* who prayed that his innocent blood might not be laid to the charge of his inhuman murderers; that I may receive pardon from thee, as I readily grant to my enemies; without which I am undone to all eternity. And in all my sufferings for thy truth, enable me,

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that glorious Martyr, to look stedfastly up to heaven, and by faith to behold the glory that shall be revealed. Grant this, O Lord *Jesus*, who standest at the right hand of God, to succour all those, who suffer for thee, our only Mediator and Advocate. *Amen.*

### *On the Festival of St. John the Evangelist.*

O God, by the prerogative of whose special grace, the blessed Apostle *St. John* obtain'd that transcendent character of *The Disciple*, whom *Jesus* loved, and after became the great teacher of mutual charity all over the world: Grant, I beseech thee, that his sacred memory may excite me also, and encourage me, to have the same purity of body and mind, the same steady love of thee, and sincere charity to my neighbour; that I may aspire after some share in that blessed title, and its happy consequences, thy grace here, and thy glory hereafter: through our Lord *Jesus Christ* thy Son, who liveth and reigneth,



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one God, with thee and the Holy Ghost  
world without end. *Amen.*

*On the Festival of the Holy Innocents.*

O God, who by the death of the holy  
Innocents, out of the mouths of  
babes and sucklings hast perfected praise  
and hast taught thy Church, that no age  
or occasion, or suffering for our Saviour  
is exempt from reward: grant, I be-  
seech thee, that my celebrating this festi-  
val may make me adore this gracious dis-  
pensation of thy providence! and how  
severely soever thou at any time seemed  
to treat me, grant, that my heart may  
be confirmed in an intire resignation to  
thy will; and assured, that all my suffer-  
ings shall conduce to my eternal advan-  
tage thro' our Lord and Saviour *Jesus*  
*Christ. Amen.*

*On the Circumcision of our Lord, or*  
*New-Year's Day.*

O God, who, for our example, did  
command thy beloved Son to  
submit his pure and innocent flesh to

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the rigour of the law; and for the encouragement of our hope, gavest him the sweet and amiable name of JESUS; teach me, I beseech thee, with readiness and humility to obey thy sacred laws, how contrary soever to my unmortified passions; and in all my necessities, to call with joy and confidence on that holy name, in which whatever we ask thou hast promised to grant. I humbly adore thy infinite patience, which hath not cut me off in the midst of my sins, but indulged me a larger time of repentance; O give me grace, after so many years of folly, no longer to abuse the precious time which thou allowest me to work out my own salvation; but grant that I may henceforth keep a conscience void of offence towards God and man, being rescued from the dominion of my corrupt affections, and confirmed and strengthened in all goodness, thro' the merits of *Jesus Christ*, our only Mediator and Advocate. *Amen.*

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*On the Epiphany, or Manifestation of Christ  
to the Gentiles.*

**M**OST gracious God, who didst  
manifest thine only begotten Son  
to the Gentiles, by ordering a bright star  
to point at the rising of this Sun of right-  
teousness with healing in his wings: Bless-  
ed be thy holy name, for that glorious  
light, which dispersed itself through the  
dark regions of the world, and dispel-  
ling the thick clouds of ignorance and  
idolatry, directed mankind to the true  
and only worthy object of their wor-  
ship, and raised their nature to its ut-  
most improvement. Adored be thy in-  
finite mercy, which brought the joyful  
sound to this land of my nativity, and  
permitted it to partake of the gracious in-  
fluences of thy distinguishing Providence.  
O may we ever value such an inestima-  
ble benefit, by walking as children of the  
light, and compassionating the miseries  
of those who sit in darkness. To this  
end, I humbly beseech thee, prosper the  
undertakings of that *Society*, which is  
established among us for *propagating the*  
Gospel.

S.P.G.

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*Gospel in foreign parts*; make the members thereof zealous and diligent in that good work; give them wisdom to discern the best and most proper means of promoting it, courage and resolution to pursue it, and, by thy blessing on their endeavours, the happiness to effect it, through *Jesus Christ* our Lord and Saviour. *Amen.*

### *On the Conversion of St. Paul.*

**O** God, who hast made the light of thy Gospel to shine through the world, by the preaching of thy blessed Apostle *St. Paul*, whose miraculous conversion we now thankfully commemorate; send forth thy light into my heart, that I may always keep in mind, and diligently practise, the doctrines he taught; resolutely follow his example, and being faithful unto death, at last receive a crown of life and glory. Give also unto all, who are misled by error, or seduced by vice, thy converting grace; that by thy heavenly light their blindness

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may

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may be removed, and their weakness cured, thro' *Jesus Christ* our Lord and only Saviour. *Amen.*

*On the Purification of the Blessed Virgin.*

**O** God, whose blessed Son, to fulfil all righteousness, was presented as at this time, in the temple, to be redeemed according to the law; give me grace to adore and praise his wonderful condescension, and by this great example to learn the duty of submitting to thy wise and holy discipline, though sometimes perhaps it may seem unnecessary for me: and grant, that not only by constant attendance on the publick institutions of religion, but an exemplary and holy life and conversation, I may glorify my blessed Saviour, the light of the Gentiles, and the glory of thy people *Israel*, who with thee and the Holy Ghost liveth and reigneth one God world without end. *Amen.*

*pp 227-230 missing*



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*Mark*  
reason, but in the Holy Scriptures hast graciously revealed whatever is necessary for us to believe and practise, in order to our eternal Salvation: grant, that, I may, with care and diligence, apply myself to the reading of those sacred volumes; and do thou open my eyes, that I may see the wondrous things of thy law. Give me grace entirely to submit my understanding to thy divine authority, and to govern my life by the rules of thy Gospel, obeying, and submitting to thy blessed will in every thing. Teach me to obey all thy commandments, to believe all thy revelations, and make me partaker of all thy gracious promises, thro' *Jesus Christ* our Lord. *Amen.* (N)

*On the Festival of St. Philip and  
St. James the Less.*

O God, by whose grace the blessed Apostles *Philip* and *James* watered with their blood the heavenly seed, which they had sown over the world; teach me by their examples constancy in suffering for the truth, and let me not shrink

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shrink in thar warfare, which has been so triumphantly undergone, by men of like infirmities with myself; arm me with resolution to confess thee before men, as they did; that neither profit may engage, nor pleasure soften me, into any sinful compliance; nor any persecutions make me stagger or fall from my steadfastness, in the way which leadeth to eternal life. Grant this, O Lord, through the merits of thy Son, *Jesus Christ* our Lord, *Amen.*

*On the Ascension of our Lord.*

O Glorious Lord God, whose blessed Son, after he had finished the great work of our redemption, ascended in triumph to heaven, and carried his glorified humanity above the clouds, to its eternal rest; grant, I humbly beseech thee, that taking off my eyes from the vanities here below, I may stand continually looking after him into heaven; in heart and mind thither ascend; and constantly expecting his appearance thence again at the last day, may be always ready to obey his call, and meet him.

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him in the clouds, and follow him into those blissful mansions which he went to prepare for us at thy right hand for evermore; thro' the same our Lord *Jesus Christ*, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

*On Whitsunday.*

Dr. HICKES.

**O** God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit, to guide them into all truth; giving them both the gift of diverse languages, and also boldness with fervent zeal to preach the Gospel to all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee and thy Son *Jesus Christ*: who hast also promised by thy Son our Saviour, to give thy Holy Spirit to them who ask him of thee; I beseech thee, to give him to me, in all the graces and assistances, of which I stand in need I ask him in all humility and earnestness, as the greatest blessing I can receive;

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receive; I ask him, in the sense of my own weakness and infirmities; as knowing that without his continual inspiration I can think nothing that is good, nor do any thing that is acceptable to thee. O therefore let him be, and remain with me, and most powerfully assist and support me, in all trials and temptations, when I most need his help.

Let him be unto me a Spirit of sanctification, to purify my corrupt nature; a Spirit of counsel in all difficulties, and direction in all doubts; of courage in all dangers; of constancy in all persecutions; of comfort in all troubles; especially in time of sickness, and at the hour of death; and of submission and resignation to thy holy will and pleasure, in all afflictions, that are most grievous to flesh and blood.

Leave me not a moment to my own human frailty without his assistance; but let him constantly inspire me with fear, love, and devotion towards thee; with truth, justice, and charity towards my neighbour; and with abstinence and sobriety towards myself. And because I live in evil times, and am in danger of

being

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being deceived by the wiles and false pretensions of men; let him be also unto me a Spirit of wisdom, and conduct, and discretion; that in all my conversation I may be able to discern truth from hypocrisy; and sincere, understanding, and faithful friends from false, designing flatterers. Farthermore, I beseech thee, let him be unto me a Spirit of patience under all crosses, and in all provocations; a Spirit of trust, and stedfast repose of mind in thy care and providence; a Spirit of forgiveness to my enemies; a Spirit of humility, to make me quiet and easy in myself, meek and gentle to others, and to free me from all the sin and torment of pride, envy and ambition; and finally, to let him guide and govern me, thro' the whole course of my short life here, that I may not fail to attain everlasting life, thro' *Jesus Christ* our Lord. *Amen.*

*On Trinity-Sunday.*

**A**lmighty and everlasting God, who hast given unto thy servants grace, by the confession of a true faith, to acknowledge the glory of thy eternal Trinity,



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nity, and in the power of the divine Majesty to worship the Unity: I beseech thee, that thou wouldest keep me stedfast in this faith; and not suffer me to be tossed about with every wind of doctrine, nor be imposed upon by the false reasonings of cunning and subtle men. Let no heretical interpretations of thy word corrupt the purity of my faith, nor pretences to superior reason shake my stedfastness: but grant, that I may constantly adhere to, and firmly believe, those adorable mysteries thou hast revealed, submitting my reason to the obedience of faith; that I being preserved from all *damnable heresies*. I may escape those fatal and evil consequences, which attend them in this world and those dreadful punishments prepared for them in the next, thro' the merits of *Jesus Christ* our Lord: to whom with thee and the Holy Ghost, three persons and one God, be all glory, worship and praise, in all the Churches of the Saints for ever and ever. *Amen.*

*The Thanksgiving to the blessed Trinity*  
*p. 207. should always be used on this*  
*day.*

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### *On the Festival of St. Barnabas.*

**O** Lord God Almighty, who hast built thy Church upon the foundation of the Apostles, under *Christ* the head corner-stone, and to this end didst endue thy holy Apostle *Barnabas* with singular gifts of the Holy Ghost; leave me not destitute, I humbly beseech thee, of thy manifold gifts and talents; nor yet of grace, to make a right use of them always, without any sordid self-ends, to thy honour and glory; that making a due improvement of all those gifts, thou graciously intrustedst me with, I may be able to give a good account of my stewardship, when the great Judge shall appear, the Lord *Jesus Christ*; who reigneth with thee and the eternal Spirit, one God, blessed for ever. *Amen.*

### *On the Festival of St. John the Baptist.*

**A**lmighty God, by whose providence *John the Baptist* was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching  
repent-

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repentance: grant, that I may faithfully endeavour to follow his doctrine and holy life; and copy from him those excellent lessons of retirement and mortification, humility and self-denial, zeal for justice, and constancy in defending the truth, courage to rebuke vice, and patience in suffering for righteousness sake: grant this, O Lord, for *Jesus Christ* his sake, our only Mediator and Advocate. *Amen.*

*On the Festival of St. Peter.*

**O** God, who for the trial of our faith and obedience, sufferedst us to be surrounded with variety of temptations; the flesh endeavouring to ruin us by its false allurements, the devil by his watchfulness and subtilty, and the world by its pomps and vanities: how shall I, a weak and frail creature, stand fast, when thy great Apostle *Peter* failed in the day of trial? My help standeth in the name of the Lord in the powerful intercession of the blessed *Jesus*, and in the comfortable assistance of the Holy Ghost. Make me, O blessed Trinity, like the Apostle  
of

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this day, as eminent and remarkable  
my repentance, and future zeal in thy  
vice, as for my past heinous transgres-  
sions; that being stedfast and immove-  
ble, always abounding in the work of  
the Lord, I may, thro' thy mercy, be  
received into thine everlasting kingdom;  
and with the glorious company of Pro-  
phets and Apostles, the noble army of  
martyrs, and all the shining host of hea-  
ven, to sing praise unto him, who sitteth  
on the throne, who liveth for ever and  
ever. *Amen.*

*In the Festival of St. James the Great.*

*Prayer.* O merciful God, that as thy  
holy Apostle St. *James*, leaving  
father and all that he had, without  
delay was obedient unto the call of thy  
Son *Jesus Christ*, and followed him, and  
cheerfully laid down his life for  
the Gospel's sake; so I, forsaking all  
worldly and carnal affections, may be  
more ready to follow thy holy com-  
mandments; and whenever thy Provi-  
dence shall make it my duty, may rea-  
dily and cheerfully embrace death, tho'  
armed

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armed with his utmost terror, rather than forsake or deny thee. Let me rejoyce every happy occasion of testifying the sincerity of my love, by suffering for the truth; and let the firm belief of those glorious eternal rewards, which thou hast prepared for them, who lay down their lives for thy sake, support me under all the cruelties of the most merciless persecutors. Grant this, O blessed Lord, who died for me, and didst rise again, and now sittest at the right hand of the Father, intercede for me, and all thy faithful disciples. *Amen.*

*On the Festival of St. Bartholomew.*

O Almighty and everlasting God, who didst give to thy Apostle *Bartholomew* grace, truly to believe, and to preach thy word, grant, that I may love and receive that word, which he believed; increase my knowledge, and confirm my faith evermore; make me, like him, an Israelite indeed in whom is no guile; to thee paying an intire uniform obedience to all thy commandments, and seeking to conform all my words and actions to advance



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glory, I may through thy infinite mercy be graciously accepted by thee, for the sake of *Jesus Christ* our only Mediator and Advocate. *Amen.*

*On the Festival of St. Matthew.*

**O** Almighty God, whose powerful call drew *St. Matthew* the *Publican*, from the very *Receipt of Custom*, to become an eminent Apostle and Evangelist in thy Church; grant me grace to forsake all covetous desires, and inordinate love of riches, and to follow thy Son *Jesus Christ*, without delay. Wean my heart from the vanities of this world, from too eager pursuit of temporal things, that my great care may be to provide for eternity, and to lay up a treasure in heaven, which faileth not; that when my body shall return to dust, my soul may be received into the eternal mansions of thy everlasting glory, thro' *Jesus Christ* our Lord. *Amen.*

*On the Festival of St. Michael and all  
Angels.*

**O** Eternal God, who, in thy wonderful Providence, hast made the Angels ministring Spirits, and sendest them forth to minister to them who are heirs of salvation; behold with pity the temptations and dangers, to which the frailty of my nature is perpetually exposed; and give thy Angels charge, to bear me in their hands, that I fall not; to succour and defend me in this my pilgrimage on earth, and to shield me from all the violence of the powers of darkness. And give me grace, I beseech thee, to praise and adore thee, for their ministry and protection; and to endeavour to do thy will, with the same diligence and industry, with the same zeal and chearfulness, as thy blessed Angels do it in heaven; that imitating their exemplary obedience and unspotted purity in my life, I may enjoy the advantage of their assistance in the hour of death, in that dismal conflict with the powers of darkness; and being by them conducted to the mansions of glory, may be advanced

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ced to a more intimate society with them,  
in the life to come, thro' *Jesus Christ* our  
Lord. *Amen.*

*On the Festival of St. Luke.*

**I** Yield thee hearty thanks, most mer-  
ciful Father, for those glad tidings of  
salvation, which thy Evangelist *St. Luke*  
hath published to the world; for all the  
manifestations of thy holy will, and of  
that inestimable redemption thou hast gra-  
ciously condescended to work out for us;  
and for that thou hast been pleased to re-  
generate us by thy holy Spirit, to receive  
us for thine own children by adoption,  
and to incorporate us into thy holy Church.  
And, I humbly beseech thee to grant, that  
by the wholesome doctrine of thy Gos-  
pel, all the diseases of my soul may be  
healed; that finally, with the residue of  
thine holy Church, I may be an inheritor  
of thine everlasting kingdom, through  
*Jesus Christ* our Lord. *Amen.*

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*On the Festival of St. Simon and St. Jude.*

**O** God, who by a glorious martyrdom calledst the blessed Apostles, *Simon and Jude*, from their eminent labours in thy vineyard, to a blisful rest in thy kingdom; grant me thy grace, I beseech thee, to improve this devout opportunity of celebrating their memories, both by praising thee for such excellent instructors, and pressing more lively on myself their saving doctrine and examples, through our Lord and Saviour *Jesus Christ*.  
*Amen.*

*On All-Saints Day.*

**M**OST gracious God, the Author of sanctity, and Lover of unity, whose wisdom hath established an admirable communion between the members of the same mystical body, whereof thy Son *Jesus Christ* is the head: I bless and praise thy holy name, for all thy servants departed this life in thy faith and fear. congratulate their victories over the world who overcame themselves, and led in triumph.

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umph their own passions. I commemorate with all thankfulness, their heroick piety; who served the Lord, in hunger and thirst, in prisons and chains, on racks and intortures; and who undauntedly encountered death, armed with the greatest terrors. I rejoice in the glory and happiness they are now advanced to, the greatness of which the heart of man cannot conceive; beseeching thee, to give me grace, so to follow their good examples, that I may be made partaker of thy heavenly kingdom; and with all, that are departed in the true faith of thy holy name, have my perfect consummation and bliss, both in body and soul, in thy eternal glory, thro' *Jesus Christ* our Lord. *Amen.*







DEVOTIONS *for the* FASTS of  
*the* CHURCH.



*On Ash-Wednesday.*

Mr. KETTLEWELL



ORD, I am not worthy to lift up my polluted eyes unto thee: but whither should a wretch, in guilt and misery, look, but unto the fountain of mercy? Whither, but to God, whose mercy is greater than our wickedness? To a God whose property is, to be kind to his enemies, whose patience to bear our sins is as great as his power to punish them; and who had much rather be reconciled to us, than take vengeance on us. Whither, indeed, but to thee, O

Go

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God of all grace and comfort, who shewest mercy on the unworthy; and who art most graciously pleased to fit and qualify them for thy mercy, that so thou mayest bountifully confer it on them, for our Lord *Jesus Christ's* sake. *Amen.*

II.

Lord, under my heavy load of guilt and misery, I address myself unto thee: I turn to thee in weeping, fasting, and prayer: I make no plea but for thy mercy; nor have I any pretence to claim that, but because I infinitely need it, and because thou, O Father of mercies, lovest to shew it; and art more ready to look at our needs, which move thy pity and tenderness, than at our deserts, which cry aloud to thee, for wrath and vengeance on our heads; and because, unworthy as I am, yet thro' thine inexpressible love and his, I have a most merciful Saviour, who has born all the punishment of my sins, to purchase mercy for me a sinner: and who now powerfully intercedes with thee for mercy for me, if, being weary of my sins, I turn to seek and serve thee.

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And

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And my soul, O gracious God, is wearied out, and filled with the bitterness of my own ways. I accuse and condemn myself; I humble and afflict myself for all my sins, that I may avert thy judgments for the same: I am resolved by thy grace to renounce and forsake them, and never to provoke thee any more; and, as far as I am able, to make restitution and reparation to my brethren for all the wrongs I have done them. Father, forgive me all the evil I have done, of which I earnestly repent; consider my contrition, accept my tears, and pardon my sins, which I have now utterly renounced; and renew me after thine own image in righteousness and true holiness. Set up thy kingdom in my heart, let thy law be the rule of my life and actions, and thy blessed will, in every thing, my choice and satisfaction. Let thy promises be my hope, thy providence my guard, thy grace my strength, and thy blessed Self my portion, both now and evermore, through *Jesus Christ* my Saviour and Redeemer.

*On the Forty Days of Lent.*

**A**lmighty God, whose blessed Son, for our sakes, did fast forty days and forty nights, give me grace to use such abstinence, during this season dedicated to the exercise of repentance, that my flesh may be subdued to the spirit, and my mind the better disposed to approach thee with ardor and fervency of affection. Inure me by self-denial to bring my body into subjection, and to punish all those excesses I have been guilty of, in the use of thy creatures. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relinquish the pleasures of spiritual enjoyments. Make me heartily to bewail my sins, and do thou work in me a godly sorrow unto salvation, not to be repented of: that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of joy and happiness; but confessing and forsaking my sins, may be entirely converted unto thee, thro' *Jesus Christ* my only Saviour. *Amen.*

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MEDITATIONS *on the Life and Death*  
*of our SAVIOUR, proper for the Holy*  
*Week.*

Bp. ANDREW

**O** SWEET SAVIOUR, *who, for the*  
*love of mankind, didst vouchsafe to*  
*descend from thy royal throne, from the bosom*  
*of thy father, into this vale of misery,*  
*and to take on thee the form of a ser-*  
*vant, even human flesh, in the sanctified*  
*womb of a most chaste and pure virgin*  
*and be born without impeachment to thy*  
*virginity;*

Be pleased, of thy great clemency, to  
 make my heart thy habitation; adorn  
 it, to that end, with all spiritual graces  
 and be daily born in me, by renewing in  
 my soul a fervent love to thee.

O BLESSED LORD, *who being God*  
*Almighty, didst not disdain, at thy birth*  
*to be wrapped in swaddling-cloaths, and*  
*be laid in a manger;*

Take from me all ambitious thoughts  
 and grant that I may be ever in thy sight  
 a little infant in humility and lowliness of  
 spirit.

O GRACIOUS



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O GRACIOUS LORD, *who at thy birth wast received into the world with the joyful hymns of blessed Angels, and found to the great delight and admiration of the poor shepherds;*

Give thy grace unto me, thy poor and unworthy servant, continually to persevere in thy praises, to seek thee with the shepherds affection, by seeking to find thee, and finding thee, always to rejoice in thee.

II.

OSWEET JESU, *who wast pleased on the eighth day to be circumcised, and in that most tender age didst begin to shed thy blood for the love of mankind;*

Cut off, I intreat thee, all superfluities from my soul, and take from me all evil thoughts, words, and works.

O BLESSED CHRIST, *who, to the unspeakable comfort of me and all thine elect, wast called by the saving name of JESUS;*

Grant, that the memory of this name may ever cause a reverend respect in me towards thee, and that by it I may be preserved all my life, and at the hour of death.

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O LOVING LORD GOD, who wouldst be found by the wise men, who sought thee with faith and devotion, and who having found thee, fell down before thee with oblations of gold, frankincense and myrrh;

Be pleased, I beseech thee, that I may find thee, and worship thee, in spirit and in truth; offering unto thee the gold of bright shining charity, the incense of pure devotion, and the myrrh, of perfect mortification.

O BLESSED SAVIOUR, who to leave mankind an example of obedience and humility, didst become subject to the law, and wast brought to the temple, and there hadst offered for thee the oblations of the poor, and not the rich;

Give me the grace of obedience, to subject myself willingly to my governors; suffer not the least thought of pride to reign in me, but quench in me all haughtiness of spirit, and inordinate love and conceit of myself.

III.

O GRACIOUS LORD, who, whilst thou wast young and tender, wast content

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*to suffer persecution, and to fly with thy blessed mother into Egypt;*

Grant me such ability, by thy grace, whereby I may not only suffer persecution and affliction, when it shall please thee; but also persecute and punish all wickedness within myself, before it grow too strong for me.

O BLESSED JESU, *who being sought for by thy blessed mother three days, wouldst be found of her in the temple;*

Suffer me never to be severed from thee; give me such a devotion toward thee, that I may never be weary of serving thee, nor satisfied with praising thee, either in the church or my closet.

O LOVING LORD, *who wouldst enter the river Jordan, and there be baptized by thy forerunner John the Baptist;*

Be pleased, that I may be purified in this life by thy merits, and thereby washed from all my sins.

IV.

O GRACIOUS SAVIOUR, *who didst continue fasting and praying forty days*

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*days and forty nights together, in the wilderness, and after diverse temptations didst overcome Satan;*

Grant, that I may chastise my flesh, and exercise myself in watching, fasting, prayer, and other spiritual exercises; and subdue all evil affections, which rebel against the Spirit.

O BLESSED REDEEMER, *who for my sake didst subject thyself to many sorrows and necessities, to heat, cold, hunger, thirst, weariness, sweat, journies, persecutions and tribulations;*

Strengthen me with the aid of thy holy Spirit, that I may willingly bear all adversities, as coming from thy hand.

O BLESSED LORD, *who, while thou wast upon earth, didst vouchsafe to comfort the souls of men, and heal their infirmities;*

Replenish my heart with all pious affection, that I may account the miseries of others as my own, and supply their necessities according to my abilities.

O GRACIOUS LORD, *who for thy love to mankind didst endure infinite miseries, injuries, calumnies, blasphemies, and revilings, even of those to whom thou hast done much good;*

Create

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Create in me a heart pure and innocent, which may forgive mine enemies, and love them, rendring good for evil, whereby I may shew myself a true follower of thy perfect charity and patience.

V.

O MERCIFUL SAVIOUR, *who to abrogate the ceremonial law, didst eat the Paschal Lamb with thy disciples, and giving them an example of humility, upon thy knees didst wash their feet;*

Grant, that this example may take deep root in me; give me perfect humility, true obedience, and fervent love, whereby I may love thee sincerely, and all others unfeignedly.

O BLESSED LORD, *who of thy great love didst institute the blessed sacrament of thy body and blood, whereby thou mightest continue with us to the end of the world;*

Stir up in me an earnest desire and longing after this holy sacrament: and grant, that I may ever receive it with a chaste love, deep affection, and a pure heart.

O L O V -



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O LOVING LORD, *who, when thou wast to leave this world, didst comfort thy disciples, and with ardent and affectionate prayer didst command them to the Father; thereby shewing what love thou didst bear to them, and to all others who should believe in thee;*

Make my heart sensible of this love, and raise in me an earnest affection to thee, that I may be wholly transform'd into the love of thee.

O MERCIFUL SAVIOUR, *who praying in the garden didst wholly resign thyself to thy Father's good pleasure, desiring, that not thy will, but his should be done;*

Give me grace, that in all adversities and tribulations, I may I fly to thee by prayer, and ever commit myself to thy providence and good pleasure.

### VI.

O SWEET JESU, *who didst suffer thyself to be taken, and bound as a malefactor, neither didst lament nor murmur, whilst thou wast shamefully treated by thine enemies;*

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Give me strength, after thine example, willingly and patiently to endure all adversity and tribulation, which shall at any time befall me.

O BLESSED JESUS, *who wouldst be forsaken of thine own disciples in the midst of thy troubles and afflictions;*

Pardon me, thy fugitive servant, and receive me into thy favour; suffer me not to wander from thee any more, but give me such constancy and perseverance, that I may continue in thy service to the end of my days.

O MERCIFUL JESU, *who standing in the presence of the high priest, didst patiently endure a cruel blow; and in the height of thy passion wast mocked, derided, and many ways despitefully used;*

Mortify in me all angry affections, that I may not be disquieted, when I am injured, nor think of revenge, but for thy sake bear all things patiently; help mine infirmities, that I faint not under temptations or tribulations, and give me grace to be thankful to thee for them.

O BLESSED LORD, *who wouldst not reply to the unjust accusations of thine enemies,*

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*enemies, but mildly, with a deaf ear, would let them pass;*

Grant that no slanders may move me to impatience; but that by thine example I may patiently overcome all that any way defame or injure me.

O LOVING SAVIOUR, *who, being denied by thy Apostle St. Peter, didst look on him with an eye of compassion, and caused him to bewail his offence with bitter tears;*

Look also on me a miserable sinner with the same gracious and moving aspect, that I may wash away my sin with the tears of repentance, and never deny thee, my Lord and Saviour, by word or deed.

### VII.

O SWEET JESU, *who being stripped, wast bound to a pillar and scourged whereby thy blessed body was torn and wounded;*

Heal my wounds by thy stripes, take all evil thoughts from me, and grant me patience to endure the strokes of thy Fatherly visitation.

O GRACIOUS LORD, *who after so many wounds received, and so much*  
precious

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*precious blood shed, wast in mockery crowned  
with a crown of thorns ;*

Grant, that the remembrance thereof  
may be imprinted on my heart, and that  
I may love thee for thy exceeding cha-  
rity, and wholly think of thee, wholly  
contemplate on thy bitter pains.

O BOUNTIFUL JESU, *who wast  
pleased, with great pain, labour and weariness,  
to carry thine own cross to Mount Cal-  
vary, and there to comfort the lamenting  
women, exhorting them not to weep for  
thee, but for themselves and their children ;*

Give me grace, with a chearful mind  
to bear any cross thou shalt lay upon me,  
and to bewail with tears my sinful life past.

VIII.

O MERCIFUL REDEEMER, *who  
didst suffer thy gracious hands and feet to be  
pierced with nails, and fastened, and there  
didst, with great effusion of blood, suffer  
expressible torments ;*

Grant, that I may always, with a faith-  
ful and thankful heart, bear in mind thy  
exceeding great love, who wouldst endure  
so great and grievous things for me.  
Purge and wash my soul with those  
streams

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streams of thy most precious blood from all uncleanness; and offer them to thy Father for a full and plenary satisfaction for all my transgressions.

O BLESSED LORD, *who in thy bitter pains didst intercede with the Father for thine enemies that crucified thee, saying Father, forgive them, for they know not what they do;*

Give me grace, that according to thy precept and practice, I may love mine enemies, pray for them, and do good to them who do evil unto me.

O GRACIOUS LORD, *who being crucified between two thieves, didst promise to the one of them, believing on thee and confessing thee, the fruition of paradise;*

Look upon me with an eye of pity wherewith thou didst behold that good thief; and grant, that I may live so that at the end of my days I may be found worthy to hear that joyful speech *This day shalt thou be with me in paradise.*

O SWEET JESU, *who for the grievousness of torment, and exceeding loss of blood, didst faint, and cry, I thirst*



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and wert pleased to drink gall and vinegar;

Let the remembrance of this cup extinguish in me all inordinate riot and excess; give me the virtue of sobriety, that all irregular passions being quenched in me, I may wholly thirst after thee.

O LOVING LORD, who when thou wast pleased to die, didst bow thine head, and commend thy spirit into the hands of thy Father;

Grant, that the uncertainty of my death may be ever in my thoughts, and that I may be always willing and ready to leave this transitory life, when it shall seem good to thee; to whose blessed protection I commit my soul.

O BLESSED SAVIOUR, who with great sorrow of thy friends wast taken down from the cross and laid in the sepulchre;

Bury with thee all my evil desires; that I may be dead to those things which displease thee, and live only to see my Redeemer.

## IX.

O GLORIOUS LORD, *who after three days, having overcome and triumphed over death and satan, didst rise again out of the grave, and visit thy disciples and friends;*

Revive me from the death of sin; cause me to walk in newness of life, and to seek after heavenly things; that when thou comest again, I may appear with thee in glory.

O MERCIFUL SAVIOUR, *who forty days after thy Resurrection didst gloriously and triumphantly ascend into heaven, in the sight of thy disciples;*

Let it please thy goodness to infuse a longing desire and love of thee into my soul, that it may be elevated in affection to thee, and seek those things that are above.

O GRACIOUS LORD, *who (according to thy promise before thy ascension) didst send thy spirit upon thy disciples, and other thy elect servants;*

Purify, I beseech thee, my heart that the same Spirit, finding my soul pure and clean, may make his abode

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it, and adorn it with his manifold  
graces.

O BLESSED SAVIOUR, *who when*  
*thou shalt at the last day come to judge the*  
*quick and the dead, wilt render to every*  
*man according to his works, either reward*  
*or punishment;*

Give me grace, so to pass this earthly  
pilgrimage, according to thy holy will,  
that at that day I may, thro' thy merits,  
be thought worthy to be received into  
thy heavenly mansions, there to praise  
and bless thee, with the holy company  
of blessed Saints and Angels, for ever-  
more. *Amen.*

### *On GOOD-FRIDAY.*

*april 18.*

Bp. KENN.

Thou my crucified Saviour, glory  
be to thee, for causing thy suf-  
ferings to be registred in the Gospel,  
where I read and adore the wonders  
and triumphs of thy Almighty Love,  
which I will ever praise and love

Thou my crucified Saviour, glory  
be to thee, for causing thy suf-  
ferings to be registred in the Gospel,  
where I read and adore the wonders  
and triumphs of thy Almighty Love,  
which I will ever praise and love  
thee. I will ever love and praise thee,  
O gracious Lord, who being in the  
form

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form of God, didst condescend to take our frail nature upon thee; and in the form of a servant, didst, for us men and for our salvation, endure the reproaches and revilings, the blasphemies and persecutions of a wicked and perverse generation.

I will ever love and praise thee, gracious Lord, who didst endure a most bitter agony, and didst sweat, as it were great drops of blood falling to the ground, who wast treacherously betrayed, apprehended, and bound as a malefactor, at nought by *Herod*, and his men-at-arms, war, denied by *Peter*, and forsaken by all thy disciples; and all, to save us poor sinful men.

I will ever praise and love thee, God of truth; who for our sakes wast accused by false witnesses, blindfolded and buffeted, mocked and spit upon, stripp'd naked and scourged, that by thy stripes we might be healed.

Thou, O great Judge of heaven and earth, wast, for us men, and for our salvation, thyself dragged to the judgment seat, and unjustly condemned: Thou King of heaven, whom the Angels adore

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was crown'd with thorns, and oppress'd with the weight of thy own cross; and all this to save us sinful men; therefore will I ever adore and love thee.

Thou, O Lord of glory, and sole Author of life, for us men, and for our salvation, wast put to an ignominious death, thy hands and thy feet being nailed to the cross; Thou wast numbred with the transgressors, and crucified between two thieves; and to imbitter thy last gasp, hadst gall and vinegar given thee to drink; and all this to save us sinful men; therefore will I ever adore and love thee.

Thou, O gracious Lord, when hanging on the cross, wast scoff'd at and reviled; Thou wast infinitely afflicted and tormented for our transgressions; the iniquities of us all were laid on thee, and the chastisement of our peace was upon thee: for us thou didst endure anguish inexpressible, when thou criest out, *My God, My God, why hast thou forsaken me?* and didst at last give up the ghost, and die thyself, that we might live; wherefore I will ever adore and love thee.

M

II. Was



## II.

Was there ever any sorrow, like that, which my Lord and my God endured for me? Was there ever any love, like that which my Lord and my God hath shew'd to me? O my Saviour, with all my heart I love and adore thine infinite love and benignity to sinners: with all my heart, I lament and detest the hatred and outrage of sinners to thee. Infill, O my God, penitential love into my soul, that I may grieve for my sins, which grieved thee; that I may love thee for suffering for us sinners, who occasion'd all thy griefs. O may I always love thee! O may I never grieve thee more! By the love of thy cross O *Jesus*, I live; in that only will I glory: that above all things will I study, that beyond all things will I value: by the love of thy cross, I will take up my cross daily, and follow thee: I will persecute, and torment, and crucify my sinful affection and lusts, which persecuted, tormented and crucified thee; and, if thy love call me to it, I will suffer on the cross for thee, as thou hast done for me.

Ho

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How illustrious and amiable were thy graces, amidst all thy sufferings, O thou afflicted *Jesu*! I admire and love thy profound humility, unwearied patience, lamb-like meekness, immaculate innocence, invincible courage, absolute resignation, compassionate love of souls, and perfect charity to thine enemies. Give me grace to tread in thy steps, and conform me to thy divine image; that the more I grow like thee, the more I may love thee, and be the more beloved by thee. *Amen, Lord Jesu, Amen.*

ON EASTER-EVE.

**G**Rant, O Lord, that as I am baptized into the death of thy blessed Son our Saviour *Jesus Christ*; so by continual mortifying my corrupt affections, I may be buried with him; and that thro' the grave, and gate of death, I may, by the quickning of his spirit, pass to a joyful resurrection; being cleans'd by his blood from all my sins, and made meet, by his grace to inherit those precious promises, which his resurrection (the memorial of which we are now prepar-

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ing to celebrate) hath sealed and ratified to us; to whom with thee, O Father, and the holy Spirit, be glory, honour, and blessing, now, henceforth, and for evermore. *Amen.*

### *On* EMBER-DAYS.

**A**Lmighty God, the Giver of all good gifts, who, of thy divine Providence, hast appointed diverse orders in thy Church; give unto thy servants the Bishops a double portion of thy holy Spirit; and vouchsafe them, at this time, thy particular assistance, and a power of discerning the spirits of them, who come to be ordained to the ministry of thy word and sacraments; that they may lay hands suddenly on no man, but maturely, prudently, and piously, may appoint such to thy service, who by learning, discretion, and a holy life, are fit instruments for the conversion of souls; to be examples to the people, guides of their manners, comforters of their sorrows, to sustain their weakness, and able to promote all the interests of religion. And grant that all those, who now come to dedicate themselves

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themselves to the service of thine altar, may be inwardly moved, by thy holy Spirit, to take upon them that sacred ministration; that they may make thy holy word the chief subject of all their studies; from thence instruct the people committed to their charge, and convince gain-sayers; that they may faithfully and diligently administer thy holy Sacraments; that they may labour in season, and out of season, by publick and private admonitions and exhortations; that they may maintain peace and love amongst all Christians; and frame their own lives, and the lives of their families, according to the precepts of thy holy Gospel. Give them the will, O Lord, to do their duty, and strength, and power, faithfully to perform the same, through *Jesus Christ* our Lord, the great Shepherd and Bishop of our souls. *Amen.*

*On the ROGATION-DAYS.* N

O Lord, heavenly Father, of whose gift it is that the rain doth descend, the earth is fruitful, beasts increase, and fishes multiply, have mercy on us,

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thy unworthy servants; and tho' for our sins, we have worthily deserved scarcity and dearth, sickness and mortality, or to be delivered into the hands of our enemies: yet for the sake of thy blessed Son, and upon our own true repentance, send us plenty and healthful seasons, unity, peace and concord; deliver us from lightning and tempests, from fire, pestilence, and famine, from battle and murther, and from sudden death. Increase the fruits of the earth, by thy heavenly benediction: and grant, that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those, who are in need, and to our own comfort, through *Jesus Christ* our Lord. *Amen.*







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stians, otherwise very devout, and not lawfully hinder'd, who have the fear of God before their eyes, and who aim at pleasing him in all their actions, should ever turn their backs upon his *holy table*; and when invited to *commemorate* the meritorious *sacrifice* of the death of *Christ*, should refuse to give such an easy instance of a thankful heart, is matter of the greatest astonishment: because they, thereby, neglect the most effectual means of grace, and overlook the best method of attaining what they sincerely purpose and desire.

This bad conduct can proceed from nothing but the want of a true sense of the indispensable necessity of performing this duty, and the heinous guilt of neglecting it. Their minds are filled with lively apprehensions of the great danger of being unworthy communicants; but they never suffer their thoughts to dwell on the great hazard they run, the abominable guilt they incur, in neglecting to obey so important a command of their Saviour. They are afraid, lest they should receive unworthily, and so *eat and drink damnation to themselves*: and therefore they chuse, not to receive at all, imagining, that they have by that means escaped all danger, and are entirely innocent. To correct this dangerous error, I think it necessary, to set before them a true representation of this sin, with all its aggravations and ill consequences;

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quences; that they may see, how dreadful and horrible a thing it is, to absent themselves wilfully from this heavenly banquet.

First then, it is despising a *positive command* of our Saviour *Jesús Christ*, the Author of our religion: for that our Saviour has made it the duty of all *Christians*, to frequent this *commemorative sacrifice*, is plain, from the history of the institution; in the close of which, our Saviour adds, *Do this in remembrance of me*: by which, as the holy Apostles were oblig'd to bless, and break, and give, the bread, and distribute the wine, to all that joined with them in this holy service; so were all Christians hereby engaged to receive from them, and their successors, those symbols of *Christ's* body and blood. By this precept the communion of *Christ's* body and blood, as represented by bread and wine in the holy sacrament, is made the standing memorial of his death and sufferings, in all Christian assemblies, to the end of the world. They therefore, who never come to this holy communion, despise this positive command of their Redeemer; his last dying command, when he was about to lay down his life for our sakes; which therefore ought to have been received with the greatest respect, and obeyed with the most religious veneration.

Secondly, they neglect that part of the divine worship, by which *Christians* are in a

peculiar manner distinguish'd from men of all other religions. The *Heathens* and *Mahometans* offer up prayers and praises to God; by the light of nature they apply themselves to infinite power, for their relief; and return their thanks to infinite goodness, as the source, whence they receive all their blessings. The *Jews*, by slaying beasts, and burning incense, invocated God; and praised and blessed him for those mercies, of which they were partakers: But *Christians* only set before God bread and wine in the *Eucharist*, as figures of the precious blood and body of *Christ*; and therefore we can never be so properly said to worship as *Christians*, as when we join in those sacred mysteries, which *Christ* has made peculiar to his own religion. And it cannot be imagin'd, that this service, which was ordained as the peculiar service of *Christians*, to distinguish them from all other worshippers of the Deity; and as the principal act, where by we partake of the sacrifice of *Christ*, made upon the cross, and without which our public service wants its due perfection: it cannot I say, be imagined, that it should be an indifferent matter, whether we perform it or not. No; an habitual neglect of it is a kind of renouncing *Christianity*; a separating from the communion of *Christ's* Church, in that act which is the peculiar characteristick of the worshippers of the *Crucified JESUS*.

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A third aggravation of their guilt is, that they wilfully contemn and reject those inestimable benefits, that are annex'd to the worthy participation of this holy ordinance. This *heavenly banquet* is the food and nourishment of our souls: there the truly penitent, by representing the bitter passion of *Christ* to his Father, obtains mercy and remission of sins; there our souls receive new life and vigour, and power and strength against our spiritual enemies; we are inspired thereby with a hope to be made equal to angels, and to have the kingdom of heaven for our inheritance. And can he be innocent, who has so little esteem for these glorious blessings, as to neglect the means, to which they are annex'd, and despise the best instruments of advancing his spiritual welfare? Can we imagine, that he retains a grateful sense of those stupendous benefits, purchased for us by the death of *Christ*, who refuses to give such an easy instance of a thankful heart? No, he who turns his back on the means of grace, has too just cause to fear, that he has no right to the hopes of glory.

If therefore we desire not to be found guilty, at the last day, of disobedience to a positive command of *Christ*, and of the wilful contempt of his dying words, his last parting injunction; if we are at all concerned to proclaim to the world, that we are

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really



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really the disciples of the *Crucified* JESUS; if we desire to grow in grace, and improve in every Christian virtue, if we are solicitous to obtain the pardon of our sins, and be partakers of the benefits of *Christ's* passion, we must constantly attend this holy ordinance, as often as the good providence of God affords us an opportunity.

As it is the severe sentence of him, who eateth and drinketh unworthily, that he is guilty of the body and blood of the Lord, and eateth and drinketh damnation to himself; so the sentence of God is equally severe against those, who, being invited, refuse to come; for he hath said, *That they shall not taste of his supper*, Luke xiv. ver. 16, to 29. And our Saviour hath declared, *That unless we eat the flesh of the Son of man, and drink his blood, we have no life in us*, John vi. 53. From the danger then of unworthy receiving, we ought not to infer, that we may safely stay away; for that I have shewn to be equally dangerous; but rather to conclude with St. Paul; *Therefore let a man examine himself, and so let him eat of that bread, and drink of that cup.*

*The reader may enlarge his meditations on this subject, by perusing the second exhortation, in the Liturgy, at the giving warning for the celebration of the holy communion.*

The

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The preparation necessary to the performance of this Duty, after an acceptable manner, consists, as our excellent Church-Catechism instructs us, in the following particulars.

1. Self-examination.
2. True repentance for our former sins.
3. A stedfast purpose to lead a new Life.
4. A lively faith in God's mercy through *Christ*.
5. A thankful remembrance of *Christ's* death.
6. Charity with all men.

To assist the devout Christian in which, the following collection of prayers and meditations may be very serviceable.



### *A Prayer before Self-examination.*

**H**EAR the voice of my humble petition, O Lord, now I cry unto thee, and lift up mine hands towards thy mercy-seat: behold, Lord, now I am about to search into my own heart; but alas! my heart is deceitful and desperately wicked; who can know it? Thou therefore, who searchest the heart, and triest the reins, discover to me all the evil

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evil and deceit of my own heart, that I may confess, bewail, and forsake them, and obtain mercy. Lord, hear me; Lord, help me, for the merits of *Jesus* my Saviour. *Amen.*

*Heads of Self-examination.*

**I** Adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thine heart; I adjure thee, as thou wilt answer it before God's judgment-seat, at the last day, to tell me,

Does not thy daily experience teach thee, that thy whole nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time from thy childhood to this very moment?

How hast thou kept the solemn vow of thy baptism?

What good duties hast thou omitted?

What sins hast thou committed?

II.

In particular, what sins art thou guilty of more immediately against God?

Art thou guilty of any infidelity or  
atheism,

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atheism, any distrust in, presumption on, or despair of, God's mercy.

Art thou guilty of any wilful ignorance of God, or of any idolatry in worshipping any creature?

Hast thou loved any thing more than God, or fear'd any one above him?

Hast thou been guilty of hypocrisy in God's service, or of forsaking God, and of resorting to the devil, to witches or wizards?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his correction?

Hast thou been unthankful for his mercies, disobedient to his commands, or incorrigible under his judgments?

When, in what manner, hast thou been guilty of dishonouring God, by blasphemous and irreligious thoughts or discourses; or by tamely hearing others blaspheme?

Hast thou taken God's holy name in vain, by customary or false swearing, or by the breach of any lawful oath or solemn vow?

Hast thou been guilty of sacrilege, or irreverent behaviour in God's house?

Hast

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Hast thou mis-spent the Lord's Day, neglecting to attend the publick worship of God, or been unprofitable under the means of grace?

Hast thou dishonour'd God by coldness and wandrings, indevotion, and carelessness in thy prayers, or by any weariness in his service, or by a total neglect thereof?

Hast thou received the sacrament unworthily, and broken thy solemn vows there renewed?

Hast thou hardened thyself in impenitence, putting off the evil day? hast thou rested in a superficial and partial repentance, or frequently relapsed into sin, and resisted the good motions of God's Spirit?

Hast thou been an abettor and encourager of any schism, heresy, or prophane-ness?

III.

O my soul, what sins art thou guilty of more immediately against thy neighbour?

How, when, where, against whom, hast thou been guilty of any injury, injustice, or oppression; any breach of trust, or promise, any fraud, or theft, any flattery,



## HOLY COMMUNION. 281

ery, or dissimulation, treachery, or lying;  
or of giving any just scandal?

How, when, where, against whom,  
hast thou been guilty of any ill language,  
detraction, or slander; any rash censuring  
or backbiting; any contemning or  
scorning, either at his infirmities or  
virtues?

How, when, where, against whom,  
hast thou been guilty of any contentious-  
ness, spite, or revenge; of railing at, or  
hurting, or murdering thy neighbour  
by ill wishes and curses?

Hast thou been guilty of bearing false  
witness, or coveting the possessions of  
others.

Hast thou been unthankful to those,  
who have done thee good, or have kindly  
reproved thy sins?

Hast thou been uncharitable to the  
poor, or neglected to relieve any Christian  
in distress?

Hast thou been unnatural to any of  
thy relations; hast thou reviled, and been  
stubborn and disobedient to thy gover-  
nors ecclesiastical and civil?

Hast thou been wilfully disobedient  
to their lawful commands, or rose up  
violently

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violently against them, when they have call'd thee to suffer for thy duty?

Hast thou tempted others to sin by connivance or encouragement, by command or persuasion, and increas'd thy own, by furthering the damnation of thy brother?

IV.

O my soul, what sins art thou guilty of more immediately against thyself?

Art thou guilty of pride, either in apparel, or on account of thy estate or credit, thy parts or good deeds? Art thou guilty of commending thyself, or of being greedy of the praise of men; of performing religious duties to gain applause or of committing sin to avoid reproach?

Hast thou been immoderately greedy of riches, or of sensual pleasures?

Hast thou been guilty of violent anger, of inconsideration, inconstancy, or discontent?

Hast thou mis-spent thy time, neglected to resist temptations, or abused the talents God hath intrusted thee with to sin and wickedness.

Hast

## HOLY COMMUNION. 283

Hast thou been guilty of intemperance in eating, drinking and sleeping, or in unlawful recreations?

Hast thou been guilty of idleness, uncleanness, lust, fornication or adultery?

Hast thou taken delight in lewd company, in vicious and immodest songs, books, pictures, &c.

Hast thou not only committed all these sins thyself, but taken pleasure in them that do them?

*When you examine yourself by this catalogue, pause a while on every particular; and where you find yourself not guilty, say; Glory be to thee, O Lord, for preserving me from this sin.*

*Where your conscience pleads guilty, say; Lord, have mercy upon me, and forgive me this sin.*

### *A Prayer after Examination.*

O Lord God, I have now, by thy assistance, considered my own evil ways: O thou, who only knowest the heart, and who only canst change it; create in me such a broken and contrite

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contrite heart, as thou hast promised not to despise; and so deep a sense of my own sin and misery, that my repentance may bear some proportion to my guilt. O my God, pardon all my failings, and perfect that good work thou hast begun in me, for the merits of *Jesus* my Saviour. *Amen.*

*A form of confession of sins and repentance.*

**O** Thou great Judge of heaven and earth, before whose glorious Majesty even the good angels, who never sinned, fall prostrate and tremble: With what debasement and dread ought I to appear before thy awful presence, who am but dust and ashes; and, which is infinitely worse, a miserable wretched sinner?

Holy, Holy, Holy, Lord God Almighty, thou art of purer eyes than to behold iniquity, with the least approbation; the way of the wicked, and his sacrifices are an abomination to thee: woe is me then, O Lord, woe is me; for I have inclined unto wickedness with my whole heart; but for the sake of thy well-beloved

## HOLY COMMUNION. 285

Beloved Son, cast not out my prayer, nor turn thy mercy from me.

Miserable wretch that I am, I have gone astray from the very womb; I was shapen in wickedness, and in sin did my mother conceive me; and I have rendered myself yet more abominable and filthy, by a continual course of wickedness, all the past days of my life.

*Lord, have mercy upon me, cleanse, and forgive me: O save me, for thy mercies sake.*

Woe is me, for my whole nature is corrupt and prone to evil, and averse to all that is good; my understanding is full of ignorance and error, my will perverse, my memory tenacious of every thing that may pollute me, and forgetful of my duty: my passions are inordinate, my senses the inlets of all impurity; and I feel law in my members, continually warring against the law of my mind, and bringing me into captivity to the law of sin:

*Lord, have mercy upon me, and deliver me from the body of this death, from this tyranny of sin.*

Father, I have sinned against heaven,  
and



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and in thy sight, and am no more worthy to be called thy Son: I have violated the solemn vow I made to thee in baptism, by eagerly pursuing the vanities of this wicked world; easily yielding to the temptations of the devil, and by greedily indulging my own carnal desires and lusts; by a fruitless and dead faith and by disobedience to thy holy will and commandments.

I have sinned, O Lord God, I have sinned against thee, by, &c.

I have committed these sins frequently against the checks of my conscience, &c.

*O Lord, pity, cleanse, forgive, and save me, for thy mercies sake.*

I have sinned, O Lord God, I have sinned against thee and my neighbour by, &c.

I have committed these sins frequently, against the checks of my conscience, &c.

*O Lord, pity, cleanse, forgive, and save me, for thy mercies sake.*

I have sinned, O Lord God, I have sinned against thee, and myself, by, &c.

I have committed these sins frequently against the checks of my conscience, &c.

*O Lord*

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*O Lord, pity, cleanse, forgive, and save  
me, for thy mercies sake.*

O Lord, God, my known wickedness is  
great, and the sins I have committed, are  
more in number than the hairs of my  
head; and my heart would fail me, but  
that I well know, that thy mercies are  
more numberless than my sins: Have mer-  
cy therefore upon me, according to thy  
great goodness, and in the multitude of  
thy mercies do away mine offences. O  
cleanse thou me also from all my secret  
faults, from all my sins of ignorance, in-  
firmity, or omission. Father, forgive me,  
and receive me into the arms of thy pa-  
ternal compassion. Make me ashamed of  
my past folly and madness, my greedy-  
ness in sucking in pollution; my treache-  
rous betraying my soul to temptations;  
my combining with the very devils, to  
hasten and increase my own damnation;  
my obstinate refusals of thy mercy, and  
unthankful abuses of thy goodness. Make  
me every day more and more sensible,  
how bitter a thing it is, to depart from  
thee, and to transgress thy most ho-  
ly and perfect commandments. O gra-  
cious Lord, look on me, as thou didst  
on

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on *Peter*, and so pierce this hard heart that I may weep bitterly for my sins and melt into the salutary tears of contrition.

Woe is me, that I have so grievously offended so indulgent, so liberal, so tender a Father: that I have repaid the infinite love, and intolerable sufferings of my Saviour, with nothing but those sins, which occasion'd his sufferings; and that I have grieved the holy Spirit, by rejecting his good motions, whence only I derive grace and consolation.

How admirable, O Lord, are the riches of thy goodness, who hast spared me so long, and now givest me this blessed opportunity of renewing my vows at thine altar! O magnify yet thy mercy, in thy forgiveness of all my sins; cleanse me from the filth my soul hath contracted, which now renders me odious to myself, as well as to thee, by the blood of thy beloved Son, our blessed Redeemer *Jesus Christ*.  
*Amen.*

*Acts of resolution to lead a new life.*

Renounce, O Lord, the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; henceforth I resolve to serve none but thee, and to make it the whole concern of my life, to keep thy commandments. I am now preparing to renew my baptismal vows, which, alas! I have hitherto so often violated: I thank thee, O heavenly Father, for the gracious opportunity; and, by thy help, will keep it inviolate all the future days of my life, and live hereafter, as a sworn votary to thy love.

O my God, I dedicate myself to thee this day; I offer unto thee my senses and passions, and all my faculties: I offer thee all my desires, all my designs, all my studies and endeavours, all that I live or am, I offer up intirely to thy service. Lord, sanctify me wholly, that my whole spirit, soul, and body, may become thy temple: O do thou dwell in me, and be thou my God, and I will be thy servant. Tho' I am able of my  
N self

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self to do nothing that is good, thro' thy strength I can do all things. O perfect thy strength in my weakness; let the Holy Spirit purify my corrupt nature, succour me in all temptations, and assist me in all my religious duties. Hold thou up my goings in thy paths, that my foot steps slip not; give me that victorious faith which overcometh the world; and let thy preventing and restraining grace always preserve me. To thy keeping commit my soul: O cover thou me, the day of battle, against my spiritual enemies; and so conform my whole life to the example of my blessed Saviour, that at the dreadful day of judgment, I may find mercy, thro' his merits, who liveth and reigneth with thee and the Holy Ghost, one God blessed for ever. *Amen.*

*Acts of Faith in Christ, with a thankful remembrance of his death.*

**I** Stedfastly believe in thee, O sweetest Jesu, Son of the Blessed; Lamb of God, which taketh away the sins of the world: in thy all-sufficient merits alone I trust, for the remission of my sins.



## HOLY COMMUNION. 291

thro' the blood of thy cross, I hope for peace with God, strength against the powers of darkness; thy grace, and the communion of thy Spirit here, and everlasting bliss with thee hereafter. In thy unfathomable grace, and the unsearchable depths of thy love, is my hope; my help standeth in thy name, and I will not fear what men or devils can do unto me.

O my crucified Saviour, I adore and gratefully commemorate the triumphs of thy almighty love, in taking on thee, for our salvation, the form of a servant; enduring reproaches, contradictions and revilings for our sakes; and in becoming obedient unto death, even the death of the cross. By thy stripes we are healed; by thy death we live; thy life-giving blood hath reconciled us to God, and thy crown of thorns purchased for us a crown of glory. O the depth of the riches of thy love! how unutterable is the greatness of thy mercy! how unsearchable the treasures of thy goodness! O all ye holy Angels, behold and wonder, wretched man hath sinned against God, and God himself hath suffered the sinner's punishment! O ye

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bleſſed hoſt of heaven, adore, with me  
my crucified Saviour; adore and praife his  
unknown, inexpressible agonies, his asto-  
nishing love, and amazing condeſcenſion.  
O my gracious Lord, my heart is full  
of the ſenſe of thy love, in laying down  
thy life for our ſakes; and what have I  
to return to thee, but love again? I tell  
all I have to offer thee; accept it, O mer-  
ciful Lord, imperfect as it is, and daily  
heighten the ſenſe of thy love to me.  
O thou infinite lover of ſouls, with all  
my heart I love, I praife, I adore thy love  
to me; but, alas! I can never do it  
enough here; O tranſlate me to the  
kingdom of glory, in thy own good time  
that there I may love thee, to the utmoſt  
capacity of a created being, and praife  
thee to all eternity. *Amen, Lord Jeſus  
Amen, Amen.*

*Acts of Charity.*

**O** Lord God, I do from henceforth  
reſolve to love my neighbour  
myſelf; and to love him not only  
in word, but in deed and in truth. I do  
from my heart, forgive all men their tre-  
paſſes

## HOLY COMMUNION. 293

pass; do thou, O Lord, forgive them  
 also. Lord, bless them that hate me, and  
 do good to them that have despitefully  
 used me, and repay them good for evil;  
 if I have done wrong to any man, I am  
 willing to make restitution: if I have  
 given to any of my brethren just cause of  
 offence, I am ready to acknowledge my  
 fault, and to amend it: and do thou, O  
 Lord, make them placable, easy to be  
 intreated, ready to forgive; that being,  
 as much as lieth in me, at peace with all  
 men, and none of my brethren having  
 sought against me, I may, with a sincere  
 and peaceful heart, offer my gift at thine  
 Altar, and be graciously accepted, thro'  
 the merits of my blessed Saviour Jesus  
 Christ. Amen.

### *A form of general intercession.*

**H**oly, Holy, Holy, Lord God of  
 hosts, I a miserable sinner, hum-  
 bly acknowledge, that I am altogether  
 unworthy to offer up any petitions un-  
 to thee; yet, since thou hast commanded  
 us to make prayers and intercessions for  
 all men, in obedience to thy command,

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and in confidence of thy unlimited goodness, I commend to thy mercy and divine Providence the wants and necessities of all mankind.

Lord, let it be thy good pleasure, to restore to thy Catholick Church primitive peace and purity, and to preserve it against the gates of hell.

Particularly, O Lord God, I implore thy mercy for this sinful nation; for the iniquity of the land is exceeding great; and we have been unthankful under thy blessings, incorrigible under thy judgments, and unprofitable under all the means of grace: and what can we expect from thee, but to drink deep of the cup of thy wrath? But, O Lord, in the midst of judgment remember mercy; O be favourable to thy people, and give us all grace, to turn to thee, in weeping, fasting, and prayer; and to put a period to our provocations, that thou mayst put a period to our punishment.

Defend the Church of *England* from all the assaults of schism, heresy, or sacrilege; and bless all its Bishops, Priests, and Deacons, with apostolical graces, exemplary lives, and sound doctrine.

O let

## HOLY COMMUNION. 295.

O let it be thy good pleasure to save  
 and defend the King from all his ene-  
 mies; grant him a long and happy reign  
 over us; and endue him with all those  
 gifts and graces, which may make him  
 terror to all evil works, and a great pro-  
 moter of thy glory. Bless him, and  
 all his royal relations, with such a mea-  
 sure of temporal good things, as thou  
 knowest to be most expedient for them,  
 and crown them at last with eterna  
 glory.

Grant to the privy-council wisdom  
 from above; to all magistrates integrity  
 and zeal for religion; to the gentry and  
 commonalty pious and just, peaceable  
 and loyal hearts; and to the whole na-  
 tion healthful, fruitful, and peaceful  
 seasons. To all Jews, Turks, Infidels,  
 Atheists and Hereticks, give the grace of  
 conversion; to all wicked men and ma-  
 factors timely repentance; to the dis-  
 consolate comfort; to the sick health;  
 to those that are in pain ease, to the af-  
 flicted patience, to the hungry food, to  
 the naked raiment, to the captive liberty,  
 and to the oppressed deliverance.

Thou, who knowest the conditions,

N 4

desire



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desires, and wants of all men, suit thy  
graces and blessings to our several neces-  
sities of soul and body; mercifully hear  
all our supplications: and those things,  
which for our unworthiness we dare not,  
and for our blindness we cannot ask,  
vouchsafe to give us, for the worthiness  
of thy Son *Jesus Christ* our Lord. *Amen.*

*A Prayer which may be added to the daily  
devotions of one who is preparing for  
the reception of the blessed Sacrament;  
and is always to be used the Morning he  
intends to communicate.*

**T**HOU, O blessed *Jesus*, of thine in-  
finite mercy hast given thine own  
body and blood, to be our spiritual food  
to strengthen and refresh our souls: by  
that immortal food thou nourishest our  
souls, to live the life of grace here, and  
quickenest in us the hopes of life ever-  
lasting hereafter. Lord, evermore give  
me this bread; evermore make me  
partaker of those benefits, which thro  
thy mercy this holy ordinance is insti-  
tuted to convey. I desire to come to thy  
table

## HOLY COMMUNION. 297

table, O Lord, out of a deep sense of the want I have of that spiritual feast, to which thou there inviteest me; I desire to come, to testify my sense of thy love in dying for us, my steadfastness in the communion of thy church, and my charity to all the world. I hunger and thirst after thy most blessed body and blood; O feed, refresh, and nourish my soul therewith unto life everlasting.

O blessed *Jesus*, so open my eye of faith, to discern thy body and blood in this holy Sacrament; so dispose and prepare my soul at this time, to communicate; so cloath me with the wedding garment of righteousness, that I may be a welcome guest at thy table; give me lively faith, profound humility, filial obedience, inflamed affections, universal charity, and raise in my soul all those heavenly transports of zeal and devotion, of love and desire, of joy and delight, of praise and thanksgiving, which become the solemn remembrance of a crucified Saviour, which become one redeemed by the blood of God. *Amen*, most gracious Saviour, *Amen*,



At the A L T A R.

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*At going to the Altar.*

**I**N the multitude of thy mercies, O Lord, do I now approach thine Altar; O pardon my sins, and receive me graciously. *Amen.*

*At the Offertory.*

**B**lessed be thou, O Lord God; for all things come of thee, and of thine own do I now give thee: O let this alms be an odour of a sweet smell, a sacrifice acceptable and well pleasing to thee.

*At the Consecration.*

**O** Blessed *Jesu*, in the bread broken I behold, with the eye of faith

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## HOLY COMMUNION. 299

thy body torn with whips, thorns, and nails; and in the wine poured out, thy precious blood shed for my sins.

Glory be to thee, O Lamb of God, who didst offer thyself a sacrifice to take away the sins of the whole world: Lord, have mercy on me, and take away mine also.

*Whilst others are communicating.*

O My God, whom have I in heaven but thee? and there is none on earth I desire in comparison of thee.

As the hart panteth after the water-brooks so panteth my soul after thee, O God my God.

Blessed Saviour, thou hast bought me with the inestimable price of thy own blood; O suffer not the price of thy blood to perish.

Lord, I now desire to renew my covenant with thee, and to glorify thee henceforth, in my body, and in my spirit, which are thine.

By thy cross and passion, O *Christ*, be merciful to my unrighteousness, and remember my sins and iniquities no more.

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By thy crucified body deliver me from this body of sin and death; and by thy life-giving blood purge my conscience from dead works, to serve thee the living God.

Lord, hear; O Lord, forgive; O Lord, hearken and save, defer not, for thy people's sake, O my God; but haste to help me, O Lord God of my salvation: come, Lord Jesus, come quickly. *Amen.*

*Before receiving the Bread.*

**T**HOU, O *Christ*, hast said, that he who eateth thy flesh, and drinketh thy blood, shall have everlasting life: behold the servant of the Lord; be it unto me according to thy word.

*After receiving the Bread.*

**G**LORY be to thee, O Lord, who feedest me with the bread of life. O Lord God, who didst sanctify us by the offering of the body of *Jesus* once for all, sanctify me, even me also, O heavenly Father,

*Before*



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*Before receiving the Cup.*

**I** Will receive the cup of salvation, and  
call upon the name of the Lord.

Let this cup, O Lord, be unto me the  
cup of blessing, the communion of thy  
blessed body and blood.

*After receiving the Cup.*

**G**lory be to thee, O Lord *Jesus*, who  
permitted me to drink of the foun-  
tain of life freely: thou, O blessed Sa-  
viour hast loved us and washed us in thy  
blood; to thee be glory and dominion for  
ever. *Amen.*

Glory be to thee, for thus feeding my  
soul with thy most blessed body and blood:  
O let them transfuse new life into me,  
and all who communicate with me, that  
our faith may daily increase, that we  
may love, serve, and delight in thee,  
and praise thee more fervently, more in-  
cessantly, than ever we have done here-  
before. *Amen, Amen, Amen.*

*A Thanks-*

*A Thanksgiving after receiving.*

O How plentiful is thy goodness, my Lord and my God, which thou hast laid up for them that fear thee, and put their trust in thy mercy! Was it not love infinite enough, to give thyself for me on the cross? Was not that sacrifice of thyself sufficient? All the mighty host of heaven stood amazed, to see the blood of God shed, to see the King of glory, to whom, from the first moment of their being, they had sung *hallelujahs* nailed to a cross to save sinners; and sure none of those blessed Spirits, with all the glorious illumination they enjoyed, could ever have imagined, how thou couldst give thyself more to us, than thou hadst done: and yet hast thou wrought new miracles of love for us, and, as if it had not been love enough to give thyself for us on the cross, hast found out a way to give thyself to us in thy holy sacrament. By this thou hast united us to thyself with the most intimate union; thou art become the very food, the life, strength and support of our souls.

Wha

## HOLY COMMUNION. 303

What thanks then, gracious Lord, can I return thee, for these wonders of thy love to me a wretched sinner: O dearest Saviour, raise thou my devotion to the highest pitch it can possibly reach, to praise thee: enlarge my soul to its utmost extent, to love thee. How can I ever again offend such riches of mercy, as are in thee! and yet while I carry this body of sin about me, I fear I shall. But, Lord, I, from my heart, renounce and abhor all things that displease thee; I resolve, to the utmost of my power, to resist all temptations, and to become as totally thine, as my frail nature will permit me. O gracious Lord, who hast so infinitely loved us, and given us everlasting consolation, and good hope thro' grace, comfort my heart, and for ever establish it in every good word and work.

Rejoice in the Lord *Jesus*, O my soul; for of him cometh salvation. Glory be to thee, O Lord God, for this blessed opportunity of coming to thy altar: O grant, I may never more pollute my soul, which thou, who art the God of purity, hast now made thy temple. O gracious  
Lord,

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Lord, pardon all my failings, accept all my prayers and praises, and supply all my wants, which I sum up in thy own blessed words.

*Our Father, &c.*



DEVO-



# DEVOTIONS *for the Sick.*



## A PRAYER *for the Sick, when first taken Ill.*

**I** Almighty Lord of heaven and earth, who givest life, and health, and all other blessings, and recallest them, as it pleaseth thee; I desire to behold thy hand in every thing that befalleth me; that under all thy dispensations I may look up to thee the Author of them, and study to improve them to thy glory. And now that I find myself discompos'd, and sickness has already taken



taken hold of me, I immediately fly to thy almighty power, and unspeakable goodness for relief: and do not thou refuse to hear me, when I call upon thee. Give me grace to account of my distemper as thy fatherly visitation, and to hearken both to the rod, and to him that has appointed it: and not only to bear thy chastisement with patience and submission, but to seek that I may be made better by it: to enquire into the end for which it comes, and faithfully endeavour to answer thy design in it. As it is a scourge for my sins, let it also be a cure for them: so effectually awakening my soul to serve and please thee, that I may no more return to folly, nor ever allow myself, in what tends to thy dishonour, and my own destruction: or if death is to be the end of this my sickness, let me die the death of the righteous, and let my last end be like his; that I may leave this world, as becomes a true disciple of our blessed Lord, with a steady assiance in his mediation; an unconcernedness for the things of this life; an unfeigned repentance for all my sins, and a chearful resignation of my soul into thy hands.

hands, as into the hands of a loving God,  
and merciful Father, thro' *Jesus Christ*  
our Lord. *Amen.*

*When the Minister is sent for to visit the  
sick Person.*

**A** Lmighty and most merciful Father,  
who, of thy divine Providence, hast  
appointed an order of men to officiate in  
thy name, not only as thine Embassadors  
to call upon and intreat them to repent,  
and be reconciled to thee, but moreover  
to make known thy word and will to  
them; to administer thy holy sacraments;  
to be advocates to thee for them, and to  
perform all those offices, which are ne-  
cessary for building them up in their most  
holy faith; bless the endeavours and as-  
sistance of him, to whom I have now sent  
to give notice of my sickness; for all his  
labours and offices must inevitably prove of no  
service, if not accompanied with thy  
grace, and prospered by thy blessing. Be  
with him therefore, O Lord, and pro-  
mote him in all his undertakings for my  
good: hear all his prayers, that he shall  
offer

offer up for me, and grant me all the inestimable blessings he shall implore in my behalf. Open his mouth, that he may speak a word in season; and mine ears, that I may duly attend to whatsoever he shall tell me after thy law; and dispose my heart carefully and conscientiously to perform it. It is thy own command by the mouth of thy holy Apostle *that if any be sick, he call for the elders of the Church to pray over him; it is thy promise, that the prayer of faith shall save the sick, and if he have committed sins, they shall be forgiven him:* in obedience to this command, and in a steadfast belief of his promise, I have now sent to my proper pastor, the minister of thy word and sacraments, to crave his help in my great necessity: O let thy Holy Spirit be present with him, and make his endeavours, to prepare and fit me for my last great change, successful and effectual, through *Jesus Christ* our Lord. *Amen.*

*On sending for the Physician.*

*Spencer*  
O Most gracious Lord God, on whom is all my dependance, and of whose abundant mercy it is, that I am now in the land of the living, tho', at present, in a weak and languishing condition; succour and relieve me for thy mercy's sake. I am desirous to make use of such means, as thou hast appointed in order to a recovery; that I may not seem to slight that life, which thou hast condescended to bestow upon me, and hitherto to continue to me. And, forasmuch as thou hast ordained the physician for the benefit of those who languish under any bodily distemper, I have resolved to try his skill in order to a cure. But my chief hope is in thee; O be thou my Helper; for, without thee, vain is the help of man. Direct thy servant to what may be proper for me, and let thy blessing accompany his prescriptions, and give success unto them. All the most efficacious methods of cure are nothing of themselves, nor can work farther than thou impowerest them: To thee

thee therefore I address myself for thy concurrence with them. It is but for thee to speak the word, and thy servant shall be healed; O may it please thee, to issue out thy command; and it shall not be in vain, that I am about to use the means that shall be directed: but never permit me to put my trust in whatsoever medicine, but only in thy blessing; without which, all inferior assistances will be found of no advantage. Thou art the great Physician, that alone canst effectually remove all my maladies: and all other helps are but instruments, in thy hands, that work, according to thy good pleasure: be thou with me, to guide and assist, to bless and prosper them, to thine own glory, and to the welfare of thine unworthy servant, who here most humbly sues to thee for pity, through *Jesus Christ* our Lord. *Amen.*

*Upon taking Physick.*

**O** Lord, the Father of mercies, and God of all consolation, our only help in time of need, I most humbly supplicate



applicate thy favour, to thy faithful servant, lying under thy correction. Lay more upon me, than thou wilt enable me to bear; consider my feeble mortal constitution, and proportion my distemper to my strength; that I may know how to bear it with a true Christian patience and resignation to thy divine will. Hear my complaints, and remove the cause of them, as shall seem to thee most expedient for me. Give a blessing to what I now take, in order to a recovery of my lost health; be thou my chief Physician, for thy direction cannot fail me. And seeing I put my whole trust in thee, vouchsafe, of thy great mercy, to administer to me in my necessity, and to grant me ease, and comfort, and health, here in this world; and fit me for everlasting life with thee, and thy holy Angels, and Saints, in the world to come, through our Lord *Jesus Christ.*  
*Amen.*

*Upon*

*Upon appearance of Recovery.*

**A**Lmighty and ever-blessed Lord God, from whom are the issues of life and death, who killest and makest alive, bringest to the grave, and bringest back again; I desire, with a heart full of unfeigned gratitude, to proclaim thy great goodness towards me at this time. I praise thee for thy seasonable correction, whereby to put me in mind of my natural frailty and mortality, to wear my affections from this vain transitory world, and to put me upon the more diligent preparation of myself for another and a better. Blessed be thy name, that thou didst not immediately cut me off without warning, as thou mightest justly have done; and not only hast allowed me a space of reflection, whereby to get my soul into a fitter posture for appearing before thy dreadful tribunal; but now givest me hopes of a space, to reduce my holy purposes and resolutions into practice. May it seem good in thy sight, to perfect that recovery thou hast begun in me; and to grant me  
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longer continuance here, nor for the gratification of any worldly or sensual inclination or affection in me; but to the end, that by the good improvement of the time thou shalt allow me, I may obtain a completer conquest over all sorts of vice and wickedness, and a greater readiness to the performance of my duty to thee; may cleanse myself from all filthiness of flesh and spirit, and may perfect holiness in thy fear, thro' *Jesus Christ* our Lord.  
*Amen.*

*Upon a recovery from sickness.*

O Holy and most gracious Lord God, who art infinitely good to all men, who put their trust in thee, I have not only learned by the hearing of the ear, but my own late, besides former experience has taught me, that thou art abundant in goodness and mercy. It is in thee I live, move, and have my being; and thou hast, in a particular manner, express'd thy love to me, in lifting me up from the gates of death. Thou hast brought my soul from the grave,  
O and

and hast kept me alive, that I should not go down into the pit; for this and all other thy undeserv'd favours, for ever blessed be thy holy name. Lord, I earnestly desire, that my heart may be duly affected with a sense of them, and that I may never dare to abuse such transcendent loving-kindness; but whatever length thou addest to my days may be faithfully spent in observing thy laws, and exalting thy praise. I am by thy mercy made whole; make me also strictly watchful over myself, that I sin no more, lest a worse thing come unto me. Let the consideration of the weak condition I have been in, have such influence on my mind, that I may not dare to neglect, or desert any part of my duty, lest I be snatch'd away, before it be finish'd. I know not how soon I may be reduced to the same or a worse estate, when I shall be able to do very little for myself: cause me therefore, to take care in time, to make my calling and election sure; that such a visitation may be no surprise to me, nor be able to terrify me with the dread of an unhappy death. As thou hast given me a space for amendment, give me

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moreover a heart carefully to amend whatever is amiss in me. Make me always mindful how frail I am, and how unable to stand the shock of another sickness, whensoever thou shalt send it; and give me grace, in the mean time to do, what it may be then too late to wish I had done. Let no one sin have dominion over me, nor any temptation prevail against me, or render me in anywise regardless of the indispensable obligations I stand in to thee, my most loving Saviour and Deliverer. Work in me both to will and to do according to thy good will and pleasure; and whilst thou see'st fit to continue me here, let every day thou addest to my life, bring me a step nearer to the fruition of thine everlasting glory. Grant this, O Father, for *Jesus Christ's* sake our only Mediator and Redeemer. *Amen.*

*When given over by the Physician.*

*Paul's Speech.*  
**O** Blessed Lord, now I am hastening on to the end of my life, remember not, against me, the great and manifold errors thereof; but let them all be  
O 2 wholly



wholly done away by thy mercy, and my blessed Saviour's merits, and my own true repentance. Let me come to my great change without guilt; and foresee its approaches without fear or impatience. And O! that I may always stand ready to give a good account of my life unto thee; and that I may fight the good fight of faith, with constancy and perseverance, and finish my course with joy, and never sleep in sin, nor lie down in misery and sorrow. And since my soul is now summoned to meet the bridegroom, dress it, O Lord, in a wedding garment, fit to appear in his train; give me oyl in my lamp, and grace to keep it always burning, sending up a pure and holy flame; that when the door opens, I may be ready to enter in with him. Enable my soul to strip itself of all fleshly affections, before it leaves my body; and to be of like mind and disposition with the holy Angels, and beatified Spirits, before it goes to keep them company. And, O my God, let me not forget, that this is like to be the last trial, which thou wilt afford me, of renouncing my own will and resigning myself to thine, and

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of shewing forth devotion of spirit, and all holy obedience, and patience, and faith and humble confidence in thee: and make me therefore watch for all opportunities of exercising the same, and do them diligently, as my last labours for immortality, and for securing thy everlasting mercy, through *Jesus Christ* my Lord. *Amen.*

*Against the fear of Death.*

**O** Most gracious and merciful Father, give me grace, to be always ready to obey thy summons, and willing to depart this life, when thou callest. Forgive me all my sins, which are the sting of death, that I may prepare to meet it, as an harmless thing, that cannot hurt me; as a release from those weakneses and sorrows, which render my life a burthen to me. Let not my spirit be broken with dreadful apprehensions of dying under the load of thy heavy displeasure; but make me to remember thy infinite mercies, the inexhaustible treasures of thy goodness and clemency;

and let the consideration thereof fortify my mind against the horrors of this dreadful hour: strengthen me with a comfortable hope in thee, a steadfast faith in thy Son's blood; and let me not be afraid of that, which through thy mercy will be a happy passage into thy kingdom, the gate of everlasting bliss and glory, thro' *Jesus Christ* my blessed Saviour and Redeemer. *Amen.*

*Acts of Repentance.*

**R**ighteous art thou, O Lord, in all those pains and sorrows, which punish my sins, and try my patience; and I have none to accuse or complain of for the same, but myself. I receive my sickness as the chastisement of my sins: correct me, O Lord, that thou mayest not condemn me; and let me be judg'd for my sins here, that I may have nothing but mercy, without judgment, to receive at thine hands hereafter. But judge me, O my God, with mercy, and not in thine anger; judge me, not according as my sins deserve, but according as my weakness

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ness can bear, and according as thy compassions are wont to mitigate thy judgments. I am weary of my sins; with grief of heart, and deep humility, I bewail them before thy dreadful majesty; with bitterness of soul, I lament and detest my disobedience and unthankfulness to thee, and abhor my own vileness on account thereof. Lord, I am wearied and heavy laden with the burthen of my sins; I come unto thee for a release from them; O let me, according to thy promise, find ease and refreshment. O God of all grace, accept my imperfect repentance, and blot out all my misdeeds, for the sake of thine own boundless mercies, most precious promises, and the infinite merits of thy dear Son *Jesus Christ* our Lord. *Amen.*

*For trust in God, and patience under  
acute pains.*

O Almighty Lord, under all my weakness and pain, I trust entirely in thee, who hast been my refuge and defense in many troubles, and art ready

to be so still; who inviteſt us moſt lovingly to caſt all our care upon thee, and never faileſt them that ſeek thee. I truſt to thy wiſdom to chuſe for me, better than I can chuſe for myſelf; to thy power, to help and ſupport me, where I am weak and without ſtrength; and to thy fatherly love and care, to deal out all my ſorrows with tenderneſs, and to turn them all to my good, and greater comfort in the end. And ſince I reſt upon thee, as my rock and ſtay, let me not ſink under thy viſitation, by dejection and faintneſs of ſpirit, nor imagine my diſtreſs greater than I can endure: for thou, Lord, knoweſt what I can bear, better than I do myſelf; and if thou haſt not known me ſtrong enough, to endure thro' thy grace theſe ſevere pains, thou wouldſt not have inflicted them: and even now thou wilt either remove or mitigate them, when I can abide no more. Give me grace, O Father, reſolutely to bear them, and bleſs thee for them; let thy ſtrength be made perfect in my weakneſs; let not any rebellious thoughts, or reluctant murmurings, ariſe in me; but give me a ſubmiſſive and reſigned, a patient and humble



ble spirit: be thou my support and comfort under all my sorrows, whilst I live, and my blessed portion, when I die; thro' the merits, and mediation of our only Saviour and Redeemer *Jesus Christ*.  
*Amen.*

*A Paraphrase on the Seven PENITENTIAL PSALMS, to be used by the Sick-man, in the intervals of his Agonies.*

PSALM vi.



*Lord my God, rebuke me not, I beseech thee, in thy fierce indignation against my sins, either in this life, or at the day of judgment; neither chasten, nor correct me, in thy hot displeasure, by condemning me to eternal death.*

2. *Have mercy and compassion upon me, according to thy accustomed goodness, O Lord; for I am weak and frail by nature: strengthen me therefore by thy*

grace, O Lord, and *heal me*, by curing the infirmities of my soul; *for* they are multiplied so greatly upon me, that my bones, and all my inward parts are vexed and disquieted with the remembrance of them.

3. *My sinful soul*, considering my manifold offences, and trembling at the thought of thy just anger against them, *is also* (like as is my flesh)  *sore troubled*, and almost at the point of desperation: *but thou*, O Lord, that desirest not the death of a sinner, *how long* will it be ere thou look upon me, and bring me out of this misery?

4. *Return* from the rigour of thy justice, O Lord, to the sweetness of thy mercy, *and deliver my soul* from the bondage of sin; O Lord, *save me*, from the assaults of the devil; not for any merits of mine, but *for thy mercy's sake*, in Christ Jesus my Saviour.

5. *For in death there is no remembrance of thee*, to praise and glorify thy name: *and who*, surely none there is, that shall give thee thanks, or celebrate thy goodness in the grave of hell, where no

thing

thing is to be heard, but weeping, gnashing of teeth, and blasphemies?

6. *I am weary and faint, with my groaning and sighing for my transgressions; every night, when I should take my rest, I wash my bed, weeping for them, and I water my couch, the place of my rest, with my tears of unfeigned repentance.*

7. *Mine eye of reason and understanding is consumed and groweth weak, because of the grief I take, fearing thy judgments; yea, it waxeth old, and I continue in sin, because of the united forces of all mine enemies, the world, the flesh, and the devil.*

8. *Depart therefore far from me, all ye mine enemies, which are, and have been the workers and causers of mine iniquity by your tentations and evil examples; for henceforth I will have no more to do with you: for my conscience assureth me, that the Lord, of his infinite goodness, hath heard and pitied the voice of my weeping, and therefore I should be unthankful to him, to return to those sins, which he in his mercy hath forgiven.*

9. *The Lord*, (I cannot repeat it too often) *hath* graciously *heard* my earnest *supplication* for the pardon of my sins; and he, *the Lord* plentiful in pity, hath not only now, but *will* also hereafter *receive* my prayer, whensoever I call faithfully upon him.

10. *Let all mine enemies* therefore, who have sought my destruction, *be ashamed* at my conversion, and *be sore vexed* and troubled, at the consideration of God's judgments. *Let them* no longer delay, but repent and *return* to the Lord, and *be ashamed*, that they have so long deferred their conversion, and *suddenly*, without any longer delay, make their peace with him, by unfeigned repentance.

*Glory be to the Father, &c.*

PSALM xxxii.

**B***lessed is he* in this life, in assured hope, and thrice blessed, in full and perfect fruition, in the life to come, *whose transgression*, by God's mercy, is *forgiven*, in respect of the offence; and *whose sin*, by the imputation of Christ's

righteousness, is so covered in this world, that it shall not be laid open, at the day of judgment, in respect of the punishment.

2. *Blessed and happy is the man, unto whom, in regard either of offence, or punishment, the Lord, accepting the merits of Christ, imputeth no sin, but giveth so ample a remission of them, that he taketh no notice of any sin in him: and in whose spirit, as well as in outward shew, is no guile; but he penitently without hypocrisy, bewaileth his offences.*

3. *When I myself (I speak by experience) kept silence, dissembling and covering my sins, wherewith my conscience was oppressed, my bones and inward parts waxed old and feeble through my roaring; which God regarded not, tho' I cried all the day long, and that because I confessed not my sins aright unto him.*

4. *For day and night, continually, thy hard hand of affliction was heavy upon me, to punish my obstinacy, and to reduce me to repentance; and by reason thereof, my moisture and vigour, which I formerly had, is turned to the drought of summer, and is almost withered and dried.*

5. *My*



5. *My sin* therefore, at the last (being thus handled by thee) did I resolve to acknowledge unto thee, in contrition of soul; and mine iniquity, which I formerly concealed, I have not any longer hid, but humbly confessed unto thee.

6. I farther said within myself, when thy grace began to work in me, that I will no longer continue in my rebellion, but penitently confess all my transgressions, and iniquities unto the Lord, gracious and merciful: and I had no sooner done it, but thou, of thy wonted compassion, forgavest the iniquity, and punishment of my sin, committed against thee.

7. For this remission of sin as it was necessary for me to pray, so shall every one, of what condition soever, that is godly; (for the just also fall) pray unto thee, O Lord, in a time when thou mayst be found, in a fit season. But in the greatest danger of floods, and swelling of the great waters of afflictions, God will so preserve the just man, that they shall not have power to come nigh unto him, to oppress or overwhelm him.

8. Thou, O God, art my hiding place,  
and

and refuge in all tribulations: *thou* (for in none other will I trust) *shalt preserve me by thy power, from trouble and adversity; thou shalt compass me about with thy mercy; and I will sing unto thee songs of praise, for my deliverance.*

9. *I will instruct thee* (saith God) O man, if thou wilt be ruled by me, and teach thee in the way of righteousness, which thou shalt walk in without erring. I will guide thee in the right way, with mine eye of Providence, that no evil shall happen unto thee.

10. *Be ye not* therefore, O foolish men (since I am so careful over you) without reason, as the untruly horse, and dull mule which have no understanding, to bridle their head-strong desires; whose hard mouth must be held in with strong hand, and with bit and bridle, and you with tribulations and afflictions: if you be rebellious, then, as they must be held in, lest they come near thee, and fall upon their rider, or kick at him; so shall you be forced by adversity to know yourselves, for opposing God your Creator.

11. *Many sorrows,* either in this world,

world, or torments in the world to come *shall be to the* obstinate and unrepentant wicked: *but he that*, with his whole heart dependeth on, and *trusteth in the* Lord his God, the *mercy* of the same God *shall compass* and defend him on every side, from all dangers.

12. *Be glad then*, O ye servants of the most high, *in the* salvation of the Lord and not in your own strength; *and rejoice* in fervency of spirit, ye that are just and righteous; *shout for joy*, in the comfort of a good conscience, *all ye that are upright in heart*; because the Lord is gracious to those that love him, and hath delight in the prosperity of his servants.

*Glory be to the Father, &c.*

PSALM xxxviii.

**O** Lord, I do not altogether decline and refuse thy correction; only this I require of thee, that thou *rebuke me not in thy fierce wrath* by condemning me with the reprobate; *neither chasten me* poor sinner, too severely, by the extraordinary afflictions of this life, *in thy hot displeasure*.

2. It is not without cause, that I should thus deprecate thine anger; *for thine arrows of grief and anguish stick fast in me, and are sore upon me already, and thy hand of present affliction presseth and troubleth me sore.*

3. *There is no soundness, nor health in my flesh, because of the vehemency of thine anger against me: neither is there any rest or quiet in my bones, and inward parts, when I consider, that thy displeasure ariseth towards me, because of the grievousness of my sin.*

4. *For, having collected my thoughts, I find that mine iniquities, which hitherto I regarded not, are so many, that they are gone over my head, they are past my understanding, for quantity and quality; and, as a heavy burthen, for the weight of them, they are become too heavy for me to bear any longer: they press me down so much, that I cannot look up to heaven or heavenly things.*

5. *My wounds, which sin hath made in my conscience, stink in thy nostrils, O God; and they are so abominable, that now they corrupt and putrify in mine own sight; and all that is come upon me,*  
*because*

*because of my foolishness, that have let them go so long unsearched, and unpented of, that they are almost past cure or remedy.*

6. *I am troubled* therefore, that I have so long put off my conversion; *I am bowed and pressed down* with the weight of my transgressions, and am humbled in soul for them *greatly*, and crave pardon for them. *I go mourning and grieving all the day long* bewailing the former time of my life mispent.

7. *For my loyns are filled*, and infected with a loathsome disease of carnal concupiscence: *and there is no soundness nor goodness at all in my flesh*, for that it rebelleth against the spirit.

8. *I am feeble in body, and sore broken in mind*, insomuch, that considering with myself, how grievously I have offended thee, *I have roared and cried bitterly, by reason of the disquietness of my sinful heart*; O Lord, forgive my offences.

9. Lord, who knowest all things and dost search into the hearts of all men, *and my desire to be reconciled to thee, and to lead a new life, is before thee*, thou knowest



est it; and my groaning and earnest prayer, mingled with sighs and tears, is not hid from thee, but I hope is ascended into thy presence.

10. *My heart*, which hath lost the peace of conscience, *panteth* with fear of thy judgments, *my wonted strength faileth* me, and I am grown weak: *as for the light* of mine inward eyes, wherewith I was wont to discern good from evil, *it is also* dim, and gone from me, and I am become like to them that walk in darkness.

11. *My lovers*, and those which I took for friends, because they see me go about to forsake my evil course, *stand aloof off* from my sore; and instead of giving me comfort, become mine adversaries: *and* my kinsmen, who, in prosperity, fawned on me, *stand afar off*, and leave me comfortless.

12. *They also* of mine enemies, that seek after the ruin of my life and eternal happiness, lay snares, and tentations for me; and they that seek my hurt, in bereaving me of my good name, speak malicious and false things to my reproach, and imagine deceit, how to divert me from the right way, all the day long.

13. *But*

13. *But I, being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved myself to them as a deaf man, giving no ear to their allurements, and made as though I heard them not: and I was in my behaviour to them, as a dumb man, that knew not how to speak, or that openeth not his mouth.*

14. *Thus careful was I, lest mine enemies should entrap me; and I continued still, as a man that heareth not, nor is moved with their tentations, and in whose mouth (notwithstanding their evil deeds to me) are no reproofs.*

15. *For in thee, O Lord, (let them do what they can) do I hope, and put my confidence, that thou wilt keep thy promise, and hear me, when I call upon thee O Lord my God and Saviour.*

16. *For I said in my prayers to thee Hear me, O Lord, lest, if thou forsake me they should rejoyce and triumph over me for when, and as soon as, my foot of faith slippeth ever so little by infirmity, they presently imagine, that thou hast forsaken me, and magnify themselves, as though*

ough they had obtained victory *against*

17. *For* I cannot marvel, that they  
ould do so, considering that when I feel  
e weight of my sins, *I myself am ready*  
*h*alt and despair: *and* the reason of my  
orrow is, because thy judgments are ever  
fore me, and in my thoughts.

18. For remedy whereof, *I will de-*  
are, and confess to thee, O Lord, in the  
tterness of my soul, *my iniquity;* and  
ke revenge of myself for it: yea, *I will*  
as long as I live, heartily *sorry*, and  
uch grieved *for my sin* past, tho' it be  
orgiven.

19. *But mine enemies* think not of for-  
king their ways; they *are lively*, and  
erry, and cry peace, peace to their souls,  
and they are *strong* to do evil: and *they*  
*so that hate me* (because they see my  
onversion) *wrongfully* and without  
ause, *are multiplied*, and exceedingly  
creased.

20. *They also*, that unthankfully ren-  
er evil to me, *for* the good which I  
ave done unto them, *are become mine*  
*adversaries*, and do unto me all the  
ischief they can: and why? *because*  
they

they perceive my conversion, and that follow and love *the thing that good is* which they hate.

21. *Forſake me not*, either in temptation or tribulation, *O Lord*, the Author of my ſalvation: *O my God*, whom I deſire to ſerve, *be not far from me*, by withdrawing thy grace from me.

22. *Make haſte* (leſt I faint under the burthen of my ſins) *to help me* againſt my enemies, *O Lord*; who art my only ſtay in this life, and *my ſalvation* in the life to come.

*Glory be to the Father, &c.*

PSALM li.

**H**ave mercy upon me, a miſerable ſinner, *O God*, full of mercy and compaſſion, *according to thy loving and infinite kindneſs* to the ſons of men; and as my ſins are infinite, ſo *according to the multitude of thy tender mercies*, which thou haſt ever ſhewed to penitent ſinners, *blot out of the book of thy remembrance my innumerable tranſgreſſions.*

2. Waſh

2. *Wash me thoroughly, with the blood of thy dear Son, from mine iniquity, whereby I have so often offended thy Majesty: and cleanse me, in the fountain of thy mercies, from my sin, whereby I have also offended my neighbour.*

3. *For, behold, O Lord, I hide not, nor excuse, but in the bitter tears of repentance acknowledge and confess, my horrible transgressions against thee; and my grievous sin, in which I did for a time take delight, is grown odious to me, and is ever before me in remorse of conscience.*

6. *Against thee, most merciful Father, only have I sinned; and though I were ashamed to commit sin in the sight of men, yet I have done this great evil in thy all-seeing sight: Yet, O Lord, be merciful to me, and pardon it, that thou mightest be justified, and found true and faithful, when thou speakest, as thou hast often done, of mercy and forgiveness to the penitent; and be clear from the imputation of injustice, when thou art arrogantly and falsely judged for severity; thy punishments being just, tho' the eyes of our understanding be not so clear as to perceive the justice of them.*

5. *Behold,*



5. *Behold, O Lord, that I, as all mankind, was shapen in the iniquity of original sin, from which fountain springeth my misery; and in sin, and concupiscence, did my mother conceive me from whence groweth the infirmity of my flesh.*

6. *Behold also, O Lord, I know, that thou desirest truth, faith, and integrity in the inward parts of my conscience, and in the hidden part of me, my soul thou shalt make me, by the illumination of thy holy Spirit, to know wisdom, to eternal life.*

7. *Purge me, a leprous sinner, with spiritual hyssop, the blood of thy Son instead of the hyssop, which was wont to cleanse the leprous, under the law, and by that blood, I shall be clean, and purified from the leprosy of sin: Wash me in the fountain of grace, and then, by tears of repentance, and the merits of my Saviour, I shall be whiter in thy sight than snow.*

8. *Make me, poor wretch, to hear of, and sensibly feel the joy and comfort of the remission of my sin: and let me find glad-*

ness in the promise of life eternal, *that* the spiritual bones of my soul, *which thou* hast broken with tentations and afflictions, *may rejoice*, and give thee thanks and praise.

9. *Hide* and turn away *thy face*, and wrathful countenance, *from my sins*; lay them not to my charge: *and blot out* of thy register *all mine iniquities*, that they never appear to condemn me.

10. *Create in me* (polluted wretch) a clean and pure heart, O God, the Creator of all things; *and renew* by thy grace, a right and sanctified spirit in me.

11. *Cast me not away*, into the pit of desperation, by debarring me *from thy presence*, where (only) is fulness of joy; *and take not*, for ever, *thy holy Spirit* of comfort from me.

12. *Restore unto me* the unspeakable joy of *thy salvation* in Christ Jesus; which they feel in their consciences, whose sins thou remittest: *and* when I am reinstated in thy favour, *uphold* and keep me from falling again, *with thy free, powerful, and saving Spirit*.

13. *Then*, even when I shall be restored, *I will*, by word of exhortation and example of conversation, *teach transgressors*, how they shall keep *thy way* and commandments, *and*, by that means (thy grace assisting,) they which now are *sinners*, shall forsake their wickedness and *shall be truly converted unto thee*.

14. *Deliver me*, and acquit me, from my former offences, and keep me, henceforth, *from blood-guiltiness*, and carnal corruptions, O God, my Protector; thou O God, which art my Redeemer, and the Author of my salvation: *and all the days of my life, my tongue*, for joy thereof, *shall sing* unto thee, and that aloud and cheerfully; and praise thy name, by extolling *of thy righteousness*, who dost justify sinners, and art merciful to the penitent.

15. O Lord, thou givest wisdom to the simple; *open thou my lips*, which are close by sin from doing any service unto thee: *and then*, with boldness, *my mouth shall utter*, and *shew forth thy praise*; for to thee alone belongeth all honour and glory.

16. For

16. *For thou, O God, desirest not, that I should offer the sacrifice of goats and calves, to expiate my offences; else would I willingly give it, and lay it on thine altar: but thou (having, by sending thy Son Christ Jesus, abrogated the ceremonies of the law) delightest not any longer in burnt-offerings, but in obedience to thy commandments.*

17. *The sacrifices accepted of God, and whereby we are in Christ reconciled to him, are a broken and humble spirit, dejected with the sight of sin: a broken and contrite heart, truly mortified and repentant, O God, thou hast promised that thou wilt not despise, but lovingly accept.*

18. *Do good, O God, in thy good pleasure, and be favourable and gracious unto Sion, thy Catholick Church: build thou upon a sure foundation of Religion, and establish the hearts of thy saints, and servants, the walls of thy Church, Jerusalem.*

19. *Then shalt thou, in Christ Jesus, be pleased with us, and with the sacrifice of righteousness, in thy congregation; and with burnt offerings and oblations*

of our hearts: *Then shall they*, thy servants thus established, *offer bullocks* the sacrifice of praise, *upon thine altar*, in thy presence, to the honour of thy most holy name.

*Glory be to the Father, &c.*

PSALM cii.

**H**EAR my prayer, which, in the bitterness of my soul, I make to thee, O Lord, whose mercy is the sanctuary of distressed sinners: *and let nothing stand between that mercy and me, which may hinder my cry to come to thee.*

2. *Hide not thy face*, turn not away thy countenance *from me*, as if thou wert offended at me; but rather, *in the day of adversity, when I am in trouble and sorrow, incline thine ear of pity unto me*, and that right soon and *speedily*.

3. *For my days*, which I have mispent, *are consumed away like smoke*, which, for want of substance, resolvet into nothing; *and my bones*, which by my broken spirit, *are dried up*, are burnt up as a *fire-brand*.



4. *My heart is dejected, and smitten with the thought of thy justice, and it is withered, with remembrance of thy judgments, like grass, without juice or sap: so that in this anguish of soul, I forget, and loath to eat my bread.*

5. *By reason of the grievous voice of my groaning sighs and tears, I am consumed away, that my bones, for want of flesh, cleave to my skin; and I am nothing but skin and bone.*

6. *I am, for shame that I have offended thee, become in condition like a pelican, that liveth solitarily in the wilderness; and I am like an owl, not daring to be seen, that avoideth the light, and is continually in the desert, shunning the company of other birds.*

7. *I watch, and sleep not, for the thought of my sins; and am as a sparrow, that careth for no company, sitteth alone, making grievous lamentation in mournful note, upon the house-top.*

8. *Mine enemies, seeing me thus penitent, reproach me, with opprobrious speeches, all the day, continually deriding me: and they that (while I was their companion in sin) applauded me, are*  
P 3 upon

upon my conversion *mad against me*, and do combine, and are sworn to do me mischief, and to that end set themselves *against me*.

9. *For this cause, taking no pleasure in this world, I have eaten ashes, and fed upon coarse meat, like as it were fine bread, and dainty fare: and I have mingled my drink with tears, weeping and lamenting for my sins.*

10. *Because of thy indignation against me for them, and thy wrath for my bad life past, all this evil, and more, hath befallen me; for thou hast lifted me up very high, and from thence hast cast me down, that my fall might be the greater.*

11. *My days, few and evil, are passed like a shadow upon a sun-dial, that declineth toward the evening, and I, that lately seemed to flourish, am withered, and dried up, like grass, without sap, for want of thy comfort.*

12. *But thou, O Lord, which wert, and art, shalt continue immutable, and shalt endure for ever, while all transitory things pass, and come to nothing: and thy glorious works shall be had in remembrance*

brance unto all generations, even unto the end of the world.

13. *Thou, O Lord, who seemest to men to sleep, shalt arise in thy strength, and have mercy and compassion upon Sion, thy Church militant; for the time to look upon her, and favour her, is at hand, yea, the set time, which thou hast decreed for her deliverance, is, or will not be long ere it come.*

14. *For they, which be thy true and faithful servants, take pleasure and delight in her stones, (their fellow servants) and are glad, when they see them prosper: and favour and pity the very dust and ruins thereof, when they see them under persecution.*

15. *So that when they shall be delivered from their misery, the very heathen shall fear and tremble at the name of the Lord, and be converted to him; and all the kings and potentates of the earth, which now oppose the truth, shall acknowledge thee, O Lord, to be King of kings, and Lord of lords, and be afraid at the greatness of thy glory and Majesty.*

16. *When the Lord, by his almighty power, shall build up Sion, and repair the ruins of his Church, he shall, to the confusion of his enemies, appear in his glory, which they shall not be able to endure.*

17. *He will then in mercy regard, and hearken to the prayer of his poor servants, and the destitute of his help: and not any longer seem to turn away his face from them, nor despise their prayer, and earnest supplications.*

18. *This mercy of his shall then be recorded, and written, as a remembrance for the generations to come, even to the end of the world, which shall attempt the like against his Church: and the people, yet unborn, that shall succeed and be created, in ages to come, shall praise and magnify the Lord, who only doth marvellous things.*

19. *For he hath in mercy, by sending his Son Christ Jesus, looked down from the height of his sanctuary, his holy place: even from heaven, his Father's bosom, did the Lord Jesus behold the earth, and had compassion upon all the sons of men.*

20. *To hear and pity the groaning of the prisoners, such as did groan under the burden of the law; and to loose, and set at liberty, by his passion and intercession, those of the posterity of Adam, that are appointed to suffer death, for not fulfilling the same.*

21. *To the end, that they being so delivered, may declare, and shew the power, and the name of the Lord, which is Jesus the Saviour, in Sion, his Church: and magnify and extol his praise in Jerusalem, his holy habitation.*

22. *When the faithful people, which are yet dispersed over the face of the earth, are gathered together, and made one congregation; and the kingdoms of the earth, which are yet in darkness, are instructed to serve thee, the only Lord of heaven and earth.*

23. *He, even the Lord, in the time of this expectation, hath weakened and abated my strength, so that I can do no good of myself, in the way of this my earthly pilgrimage: he hath shortened and cut off my days, by afflicting me for my in.*



24. *I said*, in this weakness, and anguish of my soul, *O my God*, withdraw not now thy mercy from me, and *take me not away* out of this world in the midst of my days, the chief time of my strength; as for *thy years*, as they are from all eternity, so shall they endure *throughout all generations*, even for ever.

25. *Of old*, at the beginning of time, *hast thou*, of thine own power, *laid and created the foundations of the earth*, the visible world, and all things in it: *and the heavens* and firmament thereof are *the only work of thy Almighty hands* and power.

26. *They*, even heaven and earth, and all things in them, *shall pass away and perish*, from the form they now have: *but thou*, O Lord, the Creator of them, *shalt endure* immutable. *Yea*, all of *them*, as thou hast decreed, *shall wax old*, and consume with age, *like a garment* long wore, and *as a vesture* or garment *shalt thou*, by the sound of the last trump, *change and dissolve them*, and *they shall yield* to thy power, and be *changed*.

27. *But thou, O Lord, art the same always unchangeable: and thy years, being from all eternity, shall have no end, but continue for ever.*

28. *The Children, and posterity of thy faithful servants, begotten by the Seedsmen of thy Word, shall continue in grace in this life: and their righteous seed shall stand fast, and be established for ever, together with them, in glory hereafter, and enjoy everlasting happiness before thee, in thy blessed presence.*

*Glory be to the Father, &c.*

PSALM CXXX.

**O**UT of the depths of tentations, dangers, and sorrow for my sins, wherein my spirit is almost overwhelmed, have I, by fervent prayer, cried and called unto thee, O Lord, who only art able to give me relief.

2. *Lord, of thy mercy haste thee, and hear my voice and petition, and deliver me from my misery, O my God: let thine ears of pity and compassion be attentive to consider, and well weigh the*

lamentable *voice of my humble supplications*, and let not my prayer return unpitied, or unheard of thee.

3. *If thou, Lord*, contrary to thy disposition, *shouldest* be so exact and extreme, as in the rigour of thy justice, to mark the *iniquities* which we, by our natural corruption, daily fall into, and punish us accordingly: O good *Lord*, *who?* none, not the most upright, *shall* be able to answer, one for a thousand, or *stand* before thee, without much horror, at thy judgment-seat.

4. *But*, for the comfort of poor wretched sinners, and to keep us from utter desperation, we find it recorded by the Holy Spirit, that *there is forgiveness* of sins, and mercy towards sinners repenting, *with thee*, by Jesus Christ, who came to save them: and yet, this mercy of thine is tied with such conditions, *that thou*, who always are just, *mayst* be also *feared*, lest thy lenity should be abused.

5. *I*, for my part, *wait*, and confidently expect, *for the Lord*, to receive mercy from him: *My* sinful, but repentant *soul*, *waits* to receive consolation:

and in his word (whereby he promiseth mercy to repentant sinners) do I hope, and place my whole confidence; because I know, that he, which hath promised, is just.

6. *My sinful soul, in this expectation, waiteth for the Lord, and tarrieth his good pleasure to comfort it, more earnestly, than they, that in a disconsolate long night watch for the morning: yea, (I say it again) more zealously, than they that are weary of the night, and watch for the light of the morning.*

7. *Let Israel, and all God's faithful people, hope still, and put their trust in the goodness of the Lord: and not without cause; for with the Lord, though he justly takes vengeance on us for our sins, yet there is, ever was, and will be found, mercy towards penitent sinners: and with him, by Jesus Christ, is not only forgiveness for a few sins, but a plenteous redemption, from the captivity of the devil and sin.*

8. *And he, even Jesus Christ, by his merits and intercession, shall redeem and save Israel, and each of his faithful*

ful servants, *from all his iniquities*, and the punishment due for them.

*Glory be to the Father, &c.*

PSALM clxiii.

**H**EAR my earnest and humble prayer, O Lord, which, in my misery, I make unto thee; Give ear, and be not deaf to my supplications, in the time of my distress; but in thy faithfulness and truth, which endureth for ever, answer me, and grant my petition, which I make, not trusting in any merits of my own, but in thy righteousness.

2. And my farther petition to thee is, that thou enter not into the throne of thy judgment, by strictly examining my misdeeds, and dealing rigorously with me thy poor servant, who hath mis-spent his talent: for in thy all-seeing sight, shall no man living in this vale of misery, be justified or found innocent.

3. For the old enemy of mankind, the devil, hath by his malice persecuted and



and fought to entrap *my soul*, to separate it from the love of thee: *he hath smitten*, and cast *my life* and soul down to the ground, and filled me full of earthly desires; *he hath made*, and caused me to dwell, and take pleasure in the darkness of my sins, as those that are without sense, and have been long dead.

4. Therefore, O Lord, considering my desperate estate, *is my spirit overwhelmed* with grief *within me*; and *my heart* is disquieted *within me*, and is also desolate, and fore troubled.

5. Yet, in the midst of the sorrows that are in my heart, *I remember* what I have read and heard, what thou hast done in *the days of old*; how that thou hast been gracious to the penitent, and severe against the unrepentant sinner. *I meditate* also on all thy works, but especially on that of thy mercy, and *I muse*, and exercise myself in contemplating on *the works of thy hands*; admiring thy power, and wisdom, in the creation of all things.

6. *I stretch forth*, and lift up *my hands* in my prayers unto thee, O Lord:  
my

*my soul* (which is dry for the want of the dew of thy grace) *thirsteth after thee*, for the water of life, *as a thirsty land*, in a time of drought.

7. *Hear me*, and answer me *speedily*; delay not, O Lord, for *my spirit* waxeth faint, and *faileth me* in my devotion: O *hide not thy face* and loving countenance from me a miserable sinner; *lest* it come to pass, that *I be like* in condition unto them that go down headlong after their own inventions, *into the pit* of destruction and perdition.

8. *Cause me*, by thy Spirit, to hear and feel thy loving kindness and mercy in the morning *speedily*, lest I perish: for in thee only, and not in the help of men or angels, do I place my whole trust and confidence: *cause me*, by thy grace, to know and learn the way of thy testimonies, wherein I should, and ought to walk, without declining to the right hand or the left: For I lift up my soul, by prayer and repentance, unto thee, who only canst direct me aright.

9. *Deliver me*, O Lord, by thy power, from all mine enemies, visible and invisible; for I flee, and make haste for succour

unto

unto thee as my Protector, to hide and defend me from their violence.

10. *Teach* and instruct me, that am ignorant, to do thy will, and those things which thou commandest; for thou art my God and Director: thy Spirit is good, and all-sufficient for me: lead me therefore by it, into the right way, which bringeth into the land of righteousness and truth.

11. *Quicken* me again, O Lord, and revive me from the death of sin, for thy name's sake, which is JESUS; and for thy righteousness sake, and love to goodness, bring my soul, by thy grace, out of the trouble and anguish whereinto my sins have brought me.

12. *And of thy tender mercy* and compassion, cut off, and kill in me mine enemies, the concupiscences of the flesh; and destroy and confound all them that with injuries and tentations afflict and disquiet my soul, which is wholly devoted to thee: for I am thy servant, and the son of thy handmaid, and desire to serve thee in holiness and righteousness all the days of my life.

*Glory be to the Father, &c.*

*For*

*For ease when sickness grows very painful*

Mr. KETTLEWELL

**L**ord, look upon mine adversity and misery, which call aloud to thee for ease; O most gracious God, my pains are extreme, have pity on me, and lighten them; in thine anger remember mercy, and consider my feebleness and frailty. I have waited for thy relief, O Father, give me the comforts of it; O shew me thy mercy, and that soon, for my need thereof is great; send me seasonable help and strength at present, and everlasting rest with thee in the end, through *Jesus Christ* our Lord. *Amen.*

*On the abatement of Pain.*

*Isom.*

**B**lessed be thy mercy, O my God, which pitieth me in my misery; as a father pitieth his children in the extremity of their pain, so hast thou pitied me.

me. Lord, my soul shall love thee, and  
sing of thy mercy; and in my distress I  
will always trust in thee, and not be  
afraid: for thou art our Strength, whilst  
we suffer, and our merciful Deliverer,  
when we can endure no more: to thee  
be glory, thro' *Jesus Christ* our Lord.  
*Amen.*

*On want of sleep.*

O Righteous Lord, thou holdest mine  
eyes waking, and in the night sea-  
son I take no rest; I seek sleep to ease  
my pains, and to recruit my spirits, but  
find it not; but, O merciful God, let  
it not always fly away from me; let my  
wearied eyes at length lay hold of it,  
and make my sleep sweet unto me. Con-  
sider my weariness, which calls aloud for  
rest, and my weakness, which greatly  
needs refreshment. While thou keepest  
me awake, let me commune with mine  
own heart and search out my spirit; let  
me remember thee on my bed, and me-  
ditate on thee in the night-watches; let  
the consideration of thy tender mercies  
be



be my comfort, 'till thy goodness sees fit  
to give sleep to my eyes, and refreshment  
to my sorrows, through my dearest Lord  
and Saviour *Jesus Christ. Amen.*

*To be used by the friends of the sick, when  
he labours under excess of sleep.*

**O** Merciful God, let not this deep  
sleep, which is fallen on thy ser-  
vant, prove the sleep of death; make  
it the sleep of a recovering person, to  
relieve and revive him; and awake him  
out of it in thy due time, to offer thee  
praise, and to labour still among us, in  
doing thee honour and service. But as  
thou hast decreed, thereby to take him to  
thyself, Lord, remember and accept of  
all his former prayers and repentance,  
faith and patience: look not upon his  
sins, but to pardon them, not on his  
weaknesses, but to pity them; and when  
he awakes in the next world, let him  
find himself surrounded with light and  
bliss, and crown'd with eternal glory  
through *Jesus Christ* our Lord. *Amen.*

*to be used by the friends of the sick  
when he is light-headed.*

**M**erciful Lord, let not thy servant,  
in this extremity of pain and sick-  
ness, want the use of reason, when he  
stands most in need of its succours: Let  
not his disease transport him into vain  
and violent ravings; much less let the  
enemy possess his fancy, when he has lost  
all good use thereof, with any frightful  
or blasphemous thoughts, and illusions.  
Impute not whatever he says or does  
to him, under his distraction or alienation  
of mind: and restore to him his under-  
standing again, that he may disclaim all  
the evil he said or did, while he knew  
it not; and that he may watch against the  
enemy, discern his wants, and earnestly  
implore thy grace and mercy for the sup-  
ply thereof thro' *Jesus Christ* our Lord  
and Saviour. *Amen.*

*To*

*To be used by a dying Person, for his friends  
and relations.*

**T**O thee O God of mercy and truth, I commit all my friends and relations, (particularly my, &c.) to thy protection, I freely resign them; thou art the Father of the fatherless, and pleader the cause of the widow; O provide for and defend them: leave them not, neither forsake them, O Lord God of mercy and salvation. Be thou to them, when I am gone, whatsoever I would be, and more than I could be, if I were still employed by thee, to take care of them. Enable them evermore, to place their love and delight in thee, and to fix their trust and confidence in thy mercy. Keep them from those pollutions, which may forfeit thy fatherly care and providence and cry louder against them, than all their destitute circumstances do for them. Train them up in thy fear, preserve them from all the evils and temptations of the world, and bring them at last to the joy and blessedness of that to come, for the  
faked

Take of thy blessed Son *Jesus Christ* our Lord. *Amen.*

*In the last Agonies.*

**L**ORD, wash my soul in thy blood, that it may be presented without spot unto thee; let me die in thy favour, rest in peace, and rise again in glory. *Amen.*

Have me in thy custody, O holy Father, for nothing can take me out of thine hands; and give thy holy angels charge over me, to guard and receive my poor soul at my departure, and to conduct and carry it to the blessed receptacles of rest and peace. *Amen.*

In thee, O Lord *Jesus Christ*, my most merciful Saviour and only Redeemer; in thee alone is all my trust; O let me never be confounded.

O blessed *Jesu*, I sue to thee for mercy and the forgiveness of my sins; graciously hear me, O *Christ*, and save me.

By thine agony and bloody sweat, by thy cross and passion, deliver me, O *Christ*, now in the hour of my death, and in the day of judgment.

O holy,

# 360 DEVOTIONS

O holy, blessed and glorious Trinitie  
three Persons and one God, have mercy  
on me, and receive my soul.

Come, Lord *Jesu*, come quickly;  
desire and groan earnestly to be dissolve  
and to be with thee: into thy hands  
commend my spirit, for thou hast re-  
deemed me, O Lord, thou God of truth  
*Amen, Amen.*



DEVOTIONS



DEVOTIONS

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For a W



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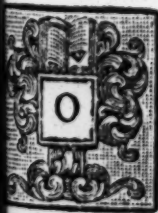


DEVOTIONS *for a Woman with  
Child.*



*For a Woman, who draws near the time  
of her Travail.*

Mr. SPINCKES.



Eternal God, thou Father of  
lights, from whom cometh  
every good and perfect gift;  
and who hast promised to  
hearken to those, that call

upon thee in their necessities; hear the  
supplications of thine handmaid, who  
feel my travail coming upon me, and cry  
unto thee in the anguish of my soul. The  
after my pangs come upon me, the more,

Q

I beg

362 DEVOTIONS *for*

I beg, thou wilt exert thy strength for my ease, that I be not overwhelmed with the weight of them. Consider my impotency, and support and deliver me; forsake me not, when my strength faileth me when my spirits faint, and I cannot bear the burthen of my sorrows, without thy assistance. Forgive my sins, O Lord and moderate my pains, if it be thy blessed Will. As thou hast given me a power to conceive, grant me likewise strength to bring forth; that I may be a joyful mother of a child, endued with a sound and perfect body, complete in all its parts, and fitted for all its proper operations, and with an understanding capable, at length of knowing thee, and a will disposed, at due time, to fear and love thee. Grant that we may both serve thee faithfully in our generation; and whensoever thou shalt see fit, to take either of us out of this world, be graciously pleased to make us partakers of thine everlasting kingdom for the love of *Jesus Christ* our Lord; whom with thee and the Holy Ghost, be all honour and glory, now and for ever

*Amen.*

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*Short ejaculations to be used in the time of  
her Travail.*

MR. KETTLEWELL.

**M**AKE haste to help me, O Lord,  
and deliver me speedily; for my  
spirit waxeth faint.

Support me, O dear God! for I am  
weak, and long sore for thy mercy.

Consider, O my God, that I am made  
of flesh; assuage my pain, and comfort  
and support me under it.

Save and deliver me; for now is the  
hour of my extreme need, and of thy  
pity and mercy.

O blessed *Jesus*, who wast thyself born  
of a woman, help this tender babe strug-  
gling for birth. *Amen.*

*A Thanksgiving after a safe deliverance.*

MR. SPINCKES.

**T**HOU hast, of thy great goodness,  
O Lord, carried me safely thro' the  
great pain and peril of childbirth; I de-  
sire therefore, to pay my most humble ac-  
know-

# 364 DEVOTIONS *for*

knowledgments, and profoundest adoration to thee, my Saviour and Deliverer. To thee be the praise, that another child is born into the world, and that thou hast preserved me, its mother, under the sorrows with which I was encompassed. O be pleased to continue, increase, and sanctify thy mercies, to thine unworthy servant; that I may live to thy honour, by whose providence alone it is, that I live at all. Perfect what thou hast begun in me, and so establish my health, that I may be fitted to praise and serve thee. Preserve me from the power of the tempter, and the corruption of my own evil heart, that I may not mis-spence any of the time thou grantest me for better purposes; but my whole study may be to observe thy statutes, and be every day improving in my obedience to them. And cast an eye of pity upon my poor infant, which is not able to pray for itself; preserve it, to be an useful instrument of thy glory; grant it the grace of baptismal regeneration, that, being received into covenant with thee, it may be stedfast in faith, joyful thro' hope, and rooted in charity; and so pass thro' the

wave

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finally  
lasting  
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Ghost,  
Amen.

*Women with Child.* 365

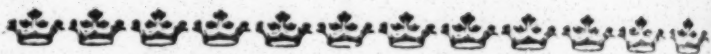
waves of this troublesome world, that finally it may come to the land of everlasting rest; there to reign with thee, in thy heavenly glory, world without end, thro' *Jesus Christ* our Lord; who liveth and reigneth, with thee and the Holy Ghost, one God blessed for evermore. *Amen.*







## Occasional DEVOTIONS.



*For one troubled in Mind.*

Mr. SPINCKES.



Thou great Physician of souls, I come unto thee, for relief against that heavy pressure, that lies sadly upon my spirits at this time, As it is thy visitation, I willingly submit to it, and will bear it, without the least repining or discontent: yet, with an unfeigned resignation to thy will, I humbly supplicate thee for the removal of it, in thine own good time, that I may be better able to do thee service. Thou seest the woeful state I am in; how my mind is disorder'd,

OCCASIONAL DEVOTIONS. 367

der'd, my thoughts confus'd, my understanding clouded, my affections ungovernable, my whole soul out of tune, and all my faculties disabled for a due attendance on thy worship. To thee my only refuge, I now betake myself for help: O refuse not to speak comfort to my disconsolate soul, but visit me with thy salvation. Restore me to a right use of my faculties, a composure of mind, and a ready compliance with thy will in all things. Help me to the enjoyment of myself, and of thy favour, that the bones, which thou hast broken, may rejoice. Save, Lord, and hear, O King of heaven, when I call upon thee, thro' the merits of thine only Son, *Jesus Christ* our Lord.

*Before a Journey.*

MR. NELSON.

**A**Lmighty God, in whom all things live, move and have their being, who dost govern all things, by thy wise providence, and whose protection is my only security and defence; I humbly beseech thy divine Majesty, to give thy  
Q 4 holy

### 368 OCCASIONAL DEVOTIONS.

holy Angels charge over me, in the journey I am now about to undertake. Let thy grace preserve me from all the temptations, to which I shall be exposed, in all those places and companies, whither my occasions shall lead me; defend me from thieves and robbers, and protect me from all other dangers and evil accidents. Preserve my going out, and my coming in; let thy providence be my guard, thy grace my defence, and thy blessed Self my portion, now and evermore, through *Jesus Christ* our Lord. *Amen.*

#### *A Thanksgiving after a Journey.*

*Idem.*

**A**Lmighty God, who savest our life from destruction, and crownest us with mercy and loving kindness; blessed be thy holy name, that thou hast brought me safe to the end of my journey, and preserved me from the innumerable accidents and dangers, to which I was exposed.

## OCCASIONAL DEVOTIONS. 369

posed. It is of thy mercy, that my health has been continued to me, notwithstanding those various circumstances, that might have impaired it. It is of thy goodness, that no evil men have made any assault upon me, when others have suffered by their unjust violence. It is from thy providence, that I have been protected from falls, so that not a bone of me is broken. How many unforeseen dangers, O Lord, hast thou deliver'd me from! and how many, that have threaten'd me, hast thou overruled! Lord, I will triumph in thy praise, and not only with my lips, but in my life, express my thanks, by being more obedient to thy holy commands, and serving thee, in holiness and righteousness, all the days of my life, through *Jesus Christ* our Lord. *Amen.*

*On the Anniversary-Day of our Birth.*

Bp. COZENS.

**A**lmighty God, the Father and Maker of all things, by whose blessed goodness I was fearfully and wonderful-

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### 370 OCCASIONAL DEVOTIONS.

Iy made in my mother's womb; and unto whose blessed Providence I have been left, ever since I was born, and hung upon my mother's breast; I praise and magnify thy glorious name, for thy great goodness towards me; humbly beseeching thee, that I may be taught to number my days, and apply my heart to heavenly wisdom; that I may know to what end I was born, and had both body and life given me, even to serve thee the living God; that I may bewail my sinful years past, and spend the rest of my time here, in a godly, righteous, and sober life; that I may finish the remainder of my days in thy fear; and that as thou didst, upon this day, take me out of my mother's womb, to live here a little time, so thou mayst, at the last day, take me out of my mother's womb again, even the grave and womb of the earth, to live with thee for ever, through *Jesus Christ* our Lord. *Amen.*

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*On the Anniversary-Day of our Baptism.**Idem.*

**O** Lord, heavenly Father, almighty and everlasting God, who, of thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe, that I should, as upon this day, be born again of water and the Holy Ghost, in the blessed laver of baptism; being thereby made a member of *Christ*, and an heir of eternal life: for this thine inestimable favour, I do here gratefully commemorate this happy day, and in most humble and hearty wise, I do extol the abundant riches of thy glorious grace; and in thy sight, and in the sight of thine holy Angels, with all the company of heaven, do renew that sacred vow, which was then made, in my name, to forsake this wicked world, and to live, as a Christian ought to do, in obedience to thy holy faith and commandments: most humbly beseeching thee, of thy great

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### 372 OCCASIONAL DEVOTIONS.

mercy, to pardon me all former breaches of my solemn promise, and to endue me with the assistance of thy Holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate, whereunto thou hast called me; and keeping myself unspotted of the world, the flesh, and the devil, may daily die unto sin, for which cause I was baptized into the death of *Christ*; and, as I have had my part this day in the first regeneration; so I may, at the last day, have my part in the second and great regeneration of the world, to live and reign with thee for ever, through the merits of *Jesus Christ* our Lord. *Amen.*

*For one who is preparing for confirmation.*

MR. NELSON.

**M**OST merciful God, by whose gracious Providence I was born of Christian parents, and early dedicated thee in holy Baptism; wherein I was made a member of the Catholick Church, whereof *Jesus Christ* is the head, adopt-  
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## OCCASIONAL DEVOTIONS. 373

ed thy child, and intitled to the unspeakable happiness of thy glorious kingdom; I most heartily thank thee, for calling me to this state of salvation, and for bestowing upon me such blessed privileges: O dispose my mind, by thy heavenly grace, carefully and diligently to perform those conditions thou requirest, to qualify me for such inestimable benefits, and that I may continue in the same unto my life's end.

And now, O Lord, that I am preparing myself to receive a farther degree of thy grace and favour, which will advance me into the number of the faithful, by being admitted to approach thy holy table; I humbly beseech thee, to enlighten my mind with the true knowledge and understanding of that solemn vow, which I made at my baptism, and which I am now about to ratify and confirm publicly in thy presence: that I may constantly renounce the devil, by avoiding all those temptations, with which he seeks to destroy me, and by abstaining from all those sins, which partake most of his diabolical nature: that I may resist all covetous desires of honour, riches and pleasure,

# 374 OCCASIONAL DEVOTIONS.

sure, and all those evil customs and maxims of the world, which alienate mens minds from the love of God: that I may mortify all the inordinate appetites of my own corrupt nature: that I may believe all thy holy revelations, and keep thy blessed will and commandments all the days of my life.

Give me, O Lord, unfeigned repentance for all my past errors; that the many and great sins, which I have committed, may not deprive me of the assistances of thy Holy Spirit, which I am about to receive: but let my hearty sorrow, thro' the merits of *Christ*, wash away all that is past; and let power and strength, communicated to me from above, mortify and subdue them for the time to come. I am unable, O Lord, of myself to help myself, mercifully grant, that thy blessed Spirit may, in all things, rule my heart, that, by his holy inspiration, I may think those things that are good, and by his gracious guiding may perform the same, thro' *Jesus Christ* our Lord. *Amen.*

*After*

*After Confirmation.**Idem.*

**I** Bless and praise thy holy Name, O Lord God, for those renewed assurances, which thou hast vouchsafed me, of thy favour and gracious goodness towards me; and for that, tho' in thy infinite wisdom thou hast thought fit to withdraw the extraordinary gifts of thy holy Spirit, thou art yet pleased to guide thy faithful servants by his secret and invisible communications, when they seek them in a regular and ministerial way. O therefore let the blessing, which I have received by the hands of thy servant the Bishop, be and remain with me, and most powerfully help and support me, in all trials and temptations, when I most need the aid of thy Holy Spirit. Leave me not a moment to my own frailty, without his assistance; but, thro' his succours, enable me to adhere to that publick and solemn profession of my faith, which I have declared, in the presence of God, and the  
congre-



### 376 OCCASIONAL DEVOTIONS.

congregation; and faithfully to perform the promises I have renewed, of observing and keeping thy holy commandments; that walking uprightly before thee all my days, and being found watching, when my appointed time shall come, I may, from a life of righteousness, be translated to a life of glory, thro' *Jesus Christ* my only Saviour and Redeemer. *Amen.*

#### *For the KING.*

#### *In Times of Rebellion.*

Bp. TAYLOR.

**O** Eternal God, who alone rulest in the kingdoms of men; and, by thy glorious wisdom, thy almighty power, and secret providence, determinest the events of war, the issues of human counsels, and the returns of peace and victory; place a guard of Angels about the person of the king, and immure him with the defence of thy right-hand, that no unhallowed arm may do him violence. Support him with aid from heaven, in all his battles,

battles, trials, and dangers: restore to him the hearts of all his people, and put into his hand a prevailing rod of iron, a scepter of power, and a sword of justice; enable him to cut off all the workers of iniquity, who turn religion into rebellion, and faith into faction; and to defend and comfort thy afflicted persecuted Church. Bless all his friends, confederates, and loyal subjects; direct their counsels, unite their hearts, strengthen their hands, and prosper all their undertakings. Give them holiness of intention, that they, with candor and sincerity, may pursue the cause of God and the king: sanctify all the means and instruments of their righteous purposes, that they, without cruelty, injustice, or oppression, may proceed towards the end of their just desires; and crown all their endeavours with a prosperous event; that all may co-operate to the honour and safety of our sovereign, and the restitution of his just rights; to the establishment and promotion of thy true religion, to the deliverance of the oppressed, and the comfort of all thy faithful people. Grant this, O King of kings, for his sake, who is the fountain of all thy mercies,

# 378 OCCASIONAL DEVOTIONS.

mercies, the Lord of all power, both in heaven and earth, our blessed Saviour *Jesus Christ*. Amen.

*Another.*

The LITURGY.

**O** Almighty God, King of kings, Lords of lords, the only Ruler of princes; who hast, in all ages, shewed forth thy power and mercy, in the miraculous and gracious deliverance of thy Church, and in the protection of righteous kings and states, professing thy holy and eternal truth, from the malicious conspiracies, and rebellious practices of all their enemies; save and deliver us we humbly beseech thee, from the power of our oppressors. Be still our mighty Protector and Defender; and, of thy merciful goodness, strengthen the hands of our gracious king, that he may cut off all these workers of iniquity, who turn religion into rebellion, and faith into faction. Be unto him a helmet of salvation, and a strong tower of defence against all treason and violence. Scatter

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## OCCASIONAL DEVOTIONS. 379

his enemies who delight in blood, and infuriate and defeat their counsels: abate their pride, assuage their malice, and confound their devices; that they may not triumph in the ruin of the monarchy, and of thy Church amongst us; but that our gracious sovereign, and his realms, being preserved from their tyranny and oppression, may duly serve thee, in all righteousness and holiness, and evermore give thanks unto thy blessed name, in the midst of thy Church, for this thy merciful preservation of, and providence over us, thro' *Jesus Christ* our Lord.  
*Amen.*

### *In Times of Persecution.*

Dr. HICKES.

**G**Rant, O Lord, who art the strength of all that put their trust in thee, that thy grace may sustain me, against being shaken from thy faith and worship, by the dread of men, or rage of devils; support me under the present persecution, and preserve me in the strictest obedience to all thy commandments.  
Let

### 380 OCCASIONAL DEVOTIONS.

Let no temptations prevail on me, to betray thy truth, or forsake thy afflicted Church; but give me grace, to glory in the cross of *Christ*, and chearfully to follow the Captain of our salvation, who was made perfect thro' sufferings. Let me not faint, or be discouraged, at the outward prosperity of our persecutors; but give me grace, to pity, and pray for them, and to return them good for evil. To thy persecuted truth, and those faithful ministers who undauntedly profess it, let me constantly adhere; their holy offices let me daily attend, their doctrine and examples patiently observe and follow; that, with them, I may, thro' many tribulations, and persecutions, enter into the kingdom of heaven, thro' the merits of *Jesus Christ* our Lord. *Amen.*

*Another.*

Mr. LESLEY.

**O** Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist; who hast often mightily delivered the sons of *Jacob*



## OCCASIONAL DEVOTIONS. 381

*Jacob* and *Joseph*, and hast promised to rescue thy Church from all her adversaries, and make her glorious upon earth; may it please thee, to stretch forth thine hand upon the furiousness of her enemies, and so to stir up thy strength for us, that we, being armed with thy defence, may be preserved evermore from all persecution, that the devil, or man, worketh against us. Amend, O Lord, what is amiss in us; and confirm the remainder that is about to perish. Arise, O God, as in the ancient days, in the generations of old; remember thy Church, which thou hast purchased, and redeemed with the most precious blood of thy blessed Son: Save, help, and deliver us for thy name's sake; and tread down every enemy, that hath evil-will at *Sion*; for *Christ Jesus's* sake, the Captain of our salvation; to whom, with thee, and the Holy Ghost, be all honour, glory, and worship, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

*In*

# 382 OCCASIONAL DEVOTIONS.

## *A charitable Prayer for these Times.*

Dr. BROUGH.

**O** Lord, who dost not willingly afflict the children of men; behold from thy holy habitation of heaven, the multitude of miserable *souls* and *lives* amongst us, and have mercy upon us. Have mercy on all ignorant souls, and instruct them; on all deluded minds, and enlighten them; on all seducing and seduced spirits, and convert them. Have mercy on all broken hearts, and heal them; all struggling with temptation, and rescue 'em; all languishing in spiritual desertion, and revive them. Have mercy on all that stagger in faith; and establish them that are fallen from thee, and raise them that stand with thee, and confirm them. Have mercy on all that groan under their sins, and ease them; that bless themselves and go on in their wickedness, and curb, and stop them. O blessed *Jesus*, that didst shed thy blood for our souls to save them, shed thy Holy Spirit on all, and heal them.

And, Lord, have mercy on all miserable bodies; those that are ready to famish

# OCCASIONAL DEVOTIONS. 383

smish for want, feed them; those that  
 are bound to beds of pain, loose them;  
 those that are in prison and bonds, re-  
 lease them; those that are under the fury  
 of persecution, and cry under the yoke  
 of oppression relieve them; those that  
 are smarting in their pains and wounds,  
 cure them; those that are distracted in  
 their thoughts and wits, settle them; those  
 that are in perils of their estates and  
 lives, preserve them. *Jesus*, that didst  
 freely distribute thy comforts and cures,  
 to all miseries and maladies of men,  
 when thou wast on earth, have mercy  
 on all and help them. Far or near, with  
 us or from us, Lord, have mercy on all!  
 even every son and daughter of *Adam* at  
 this time in pain and anguish upon the  
 face of the earth. Where-ever they are,  
 whosoever they be, what help I would  
 pray for myself from thee, or comfort  
 from man, in their condition, I beseech  
 thee, the God of all help and comfort, to  
 give it to them; take them to thy care,  
 and tender them; supply them, and suc-  
 cour them; have compassion on them,  
 and heal them.

*Jesus,*

### 384 OCCASIONAL DEVOTIONS.

*Jesus*, thou didst give thy blood for them, deny not thy bowels to them. Thou that didst redeem them all, preserve them even all miserable souls and bodies, I beseech thee, for thine infinite mercy's sake  
*Amen.*

#### *A Prayer against the Temptations of the Times.*

Dr. BROUGH.

**O** God, who wilt not suffer us to be tempted above what we are able to bear; succour me, that the temptations of the times do not overwhelm me, discover to me the ways of thy Providence, so far, that I may see why I should neither deny it, nor doubt it, and make me know thy judgments to be so unsearchable, and thy ways past finding out, that I may humbly submit myself to thy wisdom, and admire and adore the justice, which I do not see. Let me not be of so narrow a mind, as to confine thy work to one world, which thou dost not finish but in two. Nor let me be such a creature of sense, as to believe thou hast no other reward,

# OCCASIONAL DEVOTIONS. 385

or punishment than what I see and feel.

O let my eyes look to the end of all, (heaven or hell) and let me envy no ill man's happiness, who shall end in hell, nor bewail any good man's wretchedness, who shall have heaven for his end. And let me understand, that prosperity of sinners is a heavy plague, because their spur to hell (the greatest punishment); and adversity of saints a happy mercy, because thy rod to beat them into heaven (the best reward); mean while let me not give a breast full of thy peace, for an arm full of that wealth, which breeds nests of vipers and adders in their hearts, and continual stings in their bosoms: Let me prefer the sufferings of innocence, before the spoils and triumphs of violence.

O God, since a guilty conscience is the greatest punishment on earth (because next to hell); and accusing and condemning thy providence, and forsaking my innocence, the greatest guilt; to that extremity, let no temptation ever lead me! *Jesus*, keep me from it by thy grace and mercy. *Amen.*



# 386 OCCASIONAL DEVOTIONS.

*In time of Pestilence.*

Bp. ANDREWS.

**O** Lord God, who rejectest none, that trusting in thy goodness, and believing in thy promises, come to thee for succour and help; behold, I beseech thee, with the eyes of compassion and mercy, thy poor, sinful, and miserable people, who now are severely afflicted and visited with the plague of pestilence, the scourge of thine angry hand. Our streets are full of grief, our houses of mourning, and all our joy is turned into heaviness, by reason of thy heavy wrath and hot displeasure, which is gone out to destroy and consume us from the face of the earth. We confess, O Lord, that it is but just, that all thy creatures should rebel against man, who hath so desperately rebelled against thee, his Creator: for they are all obedient to thee; only man, sinful and wretched man, is continually stubborn and rebellious; daily abusing thy blessings, and hourly transgressing thy commandments; not leaving his evil ways

# OCCASIONAL DEVOTIONS. 387

ways for fear of thy threats, nor being allured to goodness, by the hope of thy promises. We daily hear, by thy messengers, and read in thy sacred Word, what thou hast, of old, threatned to thy rebellious people, and, in them, to us; that *if they kept not thy commandments, thou wouldst send the pestilence among them, with a fever and inflammation, and extreme burning, until thou hast consumed them from off the land;* and yet, we have hitherto been so senseless thereof, that, without fear, we have added sin to sin, and multiplied iniquity upon iniquity. And now, O Lord, we reap the just reward of our impiety, and are deservedly plagued for our disobedience; we confess, that thy judgments are just, humbly acknowledge our misdeeds, and with penitent and contrite hearts, earnestly crave, that thou wouldst, in mercy, pardon and spare, restore, and heal us.

O Lord, in wrath remember mercy; incline thine ear, and hear; open thine eyes, and behold our desolations: and, upon our repentance and humiliation, remove this judgment from us; and command the destroying Angel to stay his

### 388 OCCASIONAL DEVOTIONS.

hand and cease from smiting us. Take away the unwholsomness of the air, and purify our dwellings unto health and safety. Thou hast promised, *that when thou sendest a pestilence among the people, if that people humble themselves, and pray, and seek thy presence, and turn from their wicked ways, thou wilt hear in heaven, and be merciful to their sin, and heal their land;* O make good to us this gracious promise, and ease us of our afflictions; for, behold, we humble ourselves under thy mighty hand; we bewail and lament our sinful lives past; and humbly beseech thee, to give us thy assisting grace, that we may henceforth order our ways to please thee. Then shall no contagion hurt us, but we shall live to praise thy name, and all the world shall know, that thou art our God, and that thy name is called upon by us. Hear us, O Lord, and be merciful unto us, even for *Jesus Christ's* sake the righteous: to whom with thee, and the blessed Spirit, be ascribed all honour and praise, now and ever. *Amen.*

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## OCCASIONAL DEVOTIONS. 389

*For one afflicted with the Plague.*

**I** Bow myself, O righteous Lord, to thy blessed will; and acknowledge this thy visitation to be the just reward of my sins; O visit me here, that I may not suffer for them eternally hereafter; and grant, that I may so truly and earnestly repent of them, so meekly submit to thy chastisement, and have such a steadfast faith in *Christ* my Saviour, that thro' his death and passion I may obtain the remission of my sins, and everlasting life after death. *Amen*, merciful Father, *Amen*.

*In Time of Dearth.*

Abp. LAUD.

**O** God heavenly Father, who, by thy Son *Jesus Christ*, hast promised to all them, who seek thy kingdom, and the righteousness thereof, all things necessary for their bodily sustenance: mercifully behold the afflictions of thy people, graciously pardon our sins, and remove

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### 390 OCCASIONAL DEVOTIONS.

thy judgments: O visit the earth, and prepare corn for the inhabitants thereof; crown the year with thy goodness, and let thy clouds drop fatness; that we may, in due time, enjoy the kindly fruits of the earth, and not be confounded in these perilous times, but in the days of dearth have enough, and with charitable hearts and hands relieve the necessities of thy poor and distressed children; grant this, O Lord, for the riches of thy goodness in *Jesus Christ* our Saviour. *Amen.*

*A Prayer to be used in behalf of Fools and Madmen.*

BP. TAYLOR.

**A**Lmighty God, whose wisdom is infinite, whose mercy is everlasting; magnify thy mercy towards them who need it, but cannot ask it; who are in misery, but feel it not; who act without choice, and chuse without discretion or understanding. Impute not to them their follies, which are unavoidable; keep them from all evil and sad mischances; let them be safe under the conduct of thy Providence,



## OCCASIONAL DEVOTIONS. 391

Providence, and innocent under the conduct of thy Spirit: renew a right spirit within them, and restore them to their health and understanding, for thy mercy's sake, in *Jesus Christ* our Lord and dearest Redeemer. *Amen.*

*To be used by Mariners in a Storm.*

*Idem.*

**O** Eternal and most holy Saviour *Jesus*, who, in the days of thy flesh, didst command the winds, and rebuke the seas, and they obeyed thy voice, and art now exalted above all heavens, Lord and Prince of the whole creation; graciously look down upon us miserable sinners, who, in the abyss of our troubles, invoke the abyss of thy mercies; rebuke the winds, and restrain the raging of the seas; consider the prayers of thy servants, who trust in thee alone for succour; rescue us from this imminent danger, and bring us safe to the haven where we would be; so shall we praise thy name for thy goodness, and declare the wondrous deliverance to the children of men, evermore praising

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392 OCCASIONAL DEVOTIONS.

thee in thy holy Church, O eternal and most gracious Redeemer. *Amen.*

*For Merchants and Tradesmen.*

*Idem.*

O Eternal God, guide me, by thy grace, in all my affairs, that I may be diligent, just, and faithful in the calling in which thy Providence hath placed me; bless and prosper my labours, as thou, in thy wisdom, see'st most convenient for me; preserve me, by thy holy Spirit, from covetousness, lying, and all base, and indirect, and sordid arts; and give me prudence, honesty, and Christian sincerity; that my trade be sanctified by my religion, my labour may be attended with thy blessing; and when I have finished the portion of my work, which thou hast allotted me here, I may be received into the inheritance of thy children, there to rest from my labours; thro' the merits of my ever-blessed Saviour *Jesus Christ.* *Amen.*

*For*

*pp 393-400 missing*

# OCCASIONAL DEVOTIONS. 401

*for a servant*  
bond as free: I pray thee, that, since thou  
hast been pleased to call me to the state  
of a servant, thou wouldst give me an  
humble and obedient heart, and make me  
contented with this condition of life, as  
allotted to me by thy providence. Grant,  
that I may with gentleness of spirit, sin-  
gleness of heart, and willingness of mind,  
serve those, under whom I am placed:  
And that I may not either murmur  
against them, or envy those that are seated  
in a higher estate: that I may obey them  
in all their honest commands, with all  
fear and true respect, not with eye-service,  
as men-pleasers, but with all my heart;  
and the rather, because thy command-  
ment biddeth me so to do. Grant that  
serving them diligently, faithfully and  
carefully, I may avoid their displeasure,  
and obtain thy favour and blessing; and  
at the end of my days, may come to those  
blissful regions, where thou, with the  
Father and the blessed Spirit, dost reign,  
in eternal glory, world without end.

*Amen.*

*For*

*For one tempted to presumption.*

MR. SPINCKES.

**A**Lmighty and most righteous God, who searchest the heart, and triest the reins, and rendreth to every one according to his doings: take pity upon me a guilty sinner, and suffer me not to presume upon thy mercy, whilst I retain an affection for any kind of sin. I know thy clemency and compassion are infinite, and thou art always ready to imbrace a returning prodigal; and I cannot therefore doubt of thy pardon, were I duly qualified for it: But my only danger is, lest my sins have made too great a separation betwixt thee and thy poor creature, for me to hope any longer for thy favour. Wherefore I humbly pray thee, to discover me truly to myself; and if there be any way of wickedness yet remaining in me, purge it away, that I may be a fit object of thy fatherly commiseration. Permit me not to encourage myself in a groundless reliance upon thy  
favour,

## OCCASIONAL DEVOTIONS. 403

favour, whilst, in the mean time, I am really unqualified for it. But teach me seriously and impartially to examine my heart and ways, before I venture to pass so easy a sentence upon myself. Let not thy patience to me hitherto work in me an expectation of future happiness, upon any other terms than those of the Gospel; that so I may be induced to study, how most effectually to make my calling and election sure; and to this end may set myself, conscientiously and universally to observe thy commandments, all the days of my life. Help me to reform all that is amiss in me, and to make such a progress in holiness, as that I may safely depend upon thy mercy and kindness to me, here in this world, and may be for ever happy with thee in the other, through the merits of *Jesus Christ* my only Saviour and Redeemer.  
*Amen.*

*For*



*For one tempted to despair.*

*Idem.*

**O** Almighty Lord God, the Father of our Lord *Jesus Christ*, and in him of all thy faithful servants; I am ashamed, and greatly confounded, to think that I should seem in anywise to distrust thy goodness, after I have had such abundant experience of it, and after all the gracious promises thou hast made to those who ask any thing according to thy will. Yet I must confess, that fear, and a horrid dread, have taken hold of me, lest my portion should be amongst the reprobates, who are to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. This thought strikes me to the heart, and I am not able to bear up under the weight of it. Do thou therefore support me with the comforts of thy Holy Spirit. Speak peace to my disconsolate soul, and assure me thou art reconciled to me in the Son of thy love; that thou art my sword and my shield at present, and wilt

# OCCASIONAL DEVOTIONS. 405

be my exceeding great reward hereafter. Forgive these my doubts and fears: And so dispose my mind, and confirm my trust in thee, as that a remembrance of my sins may never incline me to despair of thy kindness; but, on the other hand, may drive me to my Saviour, to sue for his intercession in my behalf, and may put me upon an indefatigable attendance upon my duty, whereby to capacitate me for a sure confidence in his all-sufficient merits and mediation. Do not only pardon all my transgressions for his sake, that so I may be for ever happy in thy heavenly kingdom, but convince me, in the meantime, that thou hast done it for my satisfaction and comfort, whilst I remain here below. I look upon this as one of Satan's stratagems, to put me out of heart, that he may prevent my earnest endeavours to please thee: Do thou therefore enable me to reject this and all other his motions, so to betake myself to thee for relief, and so to observe thy holy laws, that thou mayst cause thy face to shine graciously upon me, and make me to rejoice in thy favour, both now and evermore, thro' *Jesus Christ* our Lord. *Amen.*

*For*

# 406 OCCASIONAL DEVOTIONS.

## *For Prisoners for Debt.*

MR. KETTLEWELL.

**O** Almighty Lord, Father of mercies, let the sight of my necessities move the hearts of my creditors to have mercy on me; and let their own infinite greater sums, which they stand indebted in to thee, prompt them to shew compassion to, and have patience with me, as they expect mercy themselves from thee. And make me willing to do justice to them all, to the utmost of that worldly estate I have to dispose of, chearfully trusting to the protection of thy good Providence, and chusing rather to want the necessaries of life, than the innocence thereof. Those, who have kindly forgiven me what I cannot pay, do thou, O Lord, bless and reward, and make it up abundantly to them by thy good Providence. And, O righteous and merciful Lord, forgive me my worst debts, my sins, which are many and grievous, and cleanse me from the guilt of them; that I may not be arraigned for them at thy dreadful tribunal;

OCCASIONAL DEVOTIONS. 407

ournal; grant this, O Lord, thro' the merits and satisfaction of my blessed Lord and Saviour *Jesus Christ. Amen.*

*On release from Prison.*

*Idem.*

O Father of mercies, and God of all consolations, the sighing of the prisoner is come before thee, and thou hast graciously heard my prayers and set my feet at liberty. To thee I owe this comfortable freedom, and to thy boundless and undeserved mercy will I ever thankfully ascribe it. And O! that in all my life I may walk humbly and obediently towards thee; and shew myself ever grateful to those friends, who supplied my necessities in the day of adversity. Reward, O Lord, their love sevenfold into their bosom, and enrich them with thy heavenly blessings. Remember also, O most gracious Creator, all those poor prisoners, who are still under uncomfortable restraints, and in thy good time deliver them; and let me, having felt the same affliction myself, have always a compassionate

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passionate sense, and tender feeling of their sorrows, and to the utmost of my power, relieve and recommend them to the charity of others, but above all, to thine everlasting mercy; which grant we may ever earnestly seek, and successfully find, thro' *Jesus Christ* our only Saviour and Redeemer.

*For a condemned Criminal.*

*Idem.*

**O** Almighty and most righteous Judge, I meekly receive my sentence, as the due regard of my sins; but as mine iniquity brings on me this untimely and shameful death, O let my true repentance, thro' my dear Lord and Saviour's merits, secure the forgiveness of my sins, and bring me to everlasting life.

O sweet *Jesus*, who didst not disdain to cast an eye on the penitent thief on the cross, despise not me, who am now to suffer a like ignominious death, and, I hope, truly repent me of my sins, and fix all my hopes on thee in my distress, as he did in his. Thou, who for the



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the fins of others didst thy self hang on the cursed tree, by the blood of thy cross save me, who am justly condemned for my own sins. In thy merits do I trust; into thy merciful hands I commend my spirit: O rescue my departing soul from eternal misery, forgive me in the abundant riches of thy mercy, and save me, a great and wretched, but a penitent and contrite sinner. Let the example of my fall be a warning to others, that they come not into the same condemnation; and tho' I taste thy justice in my ignominious death, let me find the sweetness of thy mercy after it. *Amen, blessed Jesus, Amen, Amen.*

*For one who is condemn'd for the Testimony  
of God's Truth and Righteousness.*

*Idem.*

O Righteous Lord, since thou art pleased to call me to give testimony to thy truth with my blood, I am content to do it; yea, I thank thee, O Father, that thou hast counted me worthy to lay down my life for thy sake. O  
S
pardon

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pardon all the sins and follies of my life, and accept this offering of my death, thro' the abundance of thy grace. Forgive all my persecutors, for they know not what they do ; O lay not my innocent blood to their charge ; but grant them true repentance, and a perfect remission of all their sins. Strengthen and support me in all my torments and agonies : suffer me not at my last hours for any pains of death to fall from thee ; but give me a stedfast faith in thy heavenly promises, that my undaunted suffering for thy truth may inflame thy followers with an emulation of the same godly zeal and stedfastness ; and that pouring out my soul in devotion towards thee, and in prayers for my persecutors, it may pass from my body into the arms of thy mercy, and live with thee for ever, in the blissful mansions prepared for those who lay down their lives for thy sake, thro' the merits and mediation of my blessed Redeemer *Jesus Christ. Amen.*

F I N I S.





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